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P A R T T W O

G S E R M D O G G I R T O G S P A B R J O D P A

being

the Tibetan translation

of the

S U V A R Ṇ A V A R Ṇ Ā V A D Ā N Ā

Gser mdog gi rtogs pa brjod pa

[1] rgya gar skad du ¹su varṇṇa varṇṇa a ba dā nam¹ // bod skad du
gser mdog gi rtogs pa brjod pa //

dkon mchog gsum la phyag 'tshal lo //

5 'di ltar rjes su thos te // gnas brtan 'od sruṅs chen po yoṅs
su mya ṅan las 'das nas gnas brtan kun dga' bo bdag ṅid che ba /
gnas brtan śā² ra dva ti'i bu daṅ / śes rab mṅam pa / de bzin gśegs
pa bzin du sñiṅ rje chen pos sems śiṅ / yul daṅ / groṅ khyer daṅ /
groṅ rdal³ daṅ / tshoṅ 'dus la sogs pa de daṅ der gdul bya de daṅ
10 de thabs kyī bye⁴ brag de daṅ de dag gis 'dul bar gyur to // ci
tsam na dus gzan zig gi tshe gdul bya'i dbaṅ gis sems can bye ba
brgya stoṅ dpag tu med pa la dam pa'i chos ston pa'i bdud rtsi'i
char 'bebs pas yaṅ dag par tshim par byed ciṅ / yaṅs pa can gyi
gnas a mra sruṅ ba'i tshal gaṅ na ba na gnas so //

15 [2] yaṅ de'i tshe rgyal po'i khab kyī groṅ khyer na / ded dpon ṅi
ma zes bya ba / phyug pa¹ / nor maṅ ba / loṅs spyod che ba / yoṅs
su bzuṅ ba yaṅs śiṅ rgya che ba rnam² thos kyī bu'i nor daṅ ldan
pa / rnam thos kyī bu la nor gyis³ 'gran pa zig gnas te // der
rigs mṅam pa las chuṅ ma blaṅs nas / de de daṅ⁴ lhan cig⁴ rtse
20 bar byed dga' bar byed dga' mgur spyod par byed do / de rtse zīṅ
dga' la⁵ dga' mgur⁵ spyod kyaṅ bu yaṅ med bu mo yaṅ med de⁶ //
de bu med pas bu śin tu 'dod pas yoṅs su gduṅs śiṅ 'dug pa na
sum cu rtsa gsum gyi lha'i naṅ na lha'i bu bsod nams kyī mthu
chen po daṅ ldan pa zig la 'chi ba'i ltas rnam pa lha byuṅ bar
gyur pa daṅ / saṅs rgyas 'byuṅ bas brgyan pa'i 'jig rten la⁷ bltas
25 nas / mya ṅan las 'das pa la mṅon par [212a] dga' bas mi'i naṅ
du mtshams sbyar bar 'dod pa daṅ /

[3] lha'i dbaṅ po brgya byin gyis¹ lha'i bu de 'chi 'pho ba mthoṅ
zīṅ / saṅs rgyas 'byuṅ bas brgyan pa'i 'jig rten gyi khams la bltas
30 nas mya ṅan las 'da' bar mṅon par 'dod pas mi rnams kyī naṅ du
ṅiṅ mtshams sbyor bar 'dod pa yaṅ mthoṅ ṅo // mthoṅ nas kyaṅ lha'i

[1] 1. P su var ṇṇa var ṇṇa ba dā nam 2. D śā 3. P dhal 4. P byed

[2] 1. P adds daṅ 2. P nam 3. P gyi 4. P lhag gcig 5. P dgur
6. D om 7. P las

[3] 1. P gyi

bu de'i thad du soñ ste de skad ces smras so // grogs po khyed mi
 rnam kyī nañ du ñiñ mtshams sbyor bar 'dod na rgyal po'i khab kyī
 groñ khyer de na ded dpon ñi ma'i chuñ ma yod pa'i mñal du ñiñ
 mtshams sbyor cig / des smras pa / kau śi ka ded dpon de ni dad pa
 5 med pa ste / de la ni sañs rgyas kyī bstan pa la rab tu ²dad pa²
 med do // brgya byin gyis smras pa / grogs po ñiñ mtshams sbyor cig
 dañ / ji ltar ded dpon de sañs rgyas kyī bstan pa la mñon par dad
 pa de ltar ñas bya'o // lha'i bus smras pa / kau śi ka gal te ded
 dpon chuñ ma dañ bcas par ji srid 'tsho'i bar du dkon mchog gsum
 10 la skyabs su 'gro na de lta na ni ded dpon de'i chuñ ma'i mñal du
 ñiñ mtshams sbyar³ bar bya'o //
 [4] de nas lha'i dbañ¹ po brgya byin sum cu rtsa gsum nas mi
 snañ bar gyur te / rgyal po'i khab kyī groñ khyer du ded dpon ñi
 ma'i khyim gyi steñ gi khañ pa'i² gñi la gnas par gyur pa dañ /
 15 lha'i dbañ po brgya byin gyi kha dog gi mthus khyim de thams cad
 lha'i snañ bas snañ bar byas so // ded dpon ñi mas lha'i snañ ba
 de mthoñ źiñ bltas nas yañ ño mtshar gyis mig gdañs te phyogs
 bźir lta bar bsams³ pa dañ / ci tsam na lha'i dbañ po brgya byin
 mthoñ nas yañ myur ba ñid du de'i rkañ pa gñis la phyag byas te
 20 smras pa / gañ khyed bdag gi khañ par byon pas khañ pa 'di ltar
 byas pa ni rñed pa śin [212b] tu legs par rñed do // khyed 'dir
 byon pa'i dgoñs pa gañ yin pa gsuñs śig / lha'i dbañ po brgya
 byin gyis smras pa / ded dpon khyed ni bu med de bu yod par
 mñon par dga' na chuñ ma dañ bcas par deñ nas bzuñ ste / ji srid
 25 'tsho'i⁴ bar du dkon mchog gsum la skyabs su soñ źig⁵ / khyod la
 bu yod par 'gyur ro // ded dpon ñi ma dga' ba dañ mgu ba dañ rab
 tu dga' ba'i yid kyis smras pa / lha'i dbañ po khyod kyis ji ltar
 bka' stsal pa de ltar 'tshal te / bdag chuñ ma dañ bcas par deñ
 nas bzuñ ste / ji srid 'tsho'i⁴ bar du dkon mchog gsum la skyabs
 30 su mchi'o // de nas lha'i dbañ po brgya byin gyis ded dpon ñi ma
 chuñ ma dañ bcas par⁶ skyabs su 'gro ba la bkod nas rgyal po'i

[3] 2. P dañ ba 3. D sbyor

[4] 1. P blank 2. D gi 3. P bsam 4. P mtsho'i 5. D śig
6. D pa

khah nas mi snañ bar gyur te / sum cu rtsa gsum gyi gnas su lha'i
 bu de'i g'zal yas khañ du 'khod par gyur to // de nas lha'i dbañ
 po brgya byin gyis lha'i bu de la g'tam gyi rnam pa rgyas par smras
 pa dañ /

- 5 [5] ji tsam na lha'i bu de sum cu rtsa gsum gyi lha'i gnas nas
 'phos te / rgyal po'i khab kyī groñ du ded dpon ñi ma'i chuñ
 ma'i mñal du zugs par gyur to // de gañ gi¹ tshe de'i¹ mñal du
 'phos pa de ñid kyī tshe² ded dpon gyi² chuñ ma'i lus la kha
 dog śin tu rgyas pa dañ / dri yid du 'oñ ba byuñ bar gyur to //
- 10 bud med mkhas pa rnam la ni thun moñ ma yin pa chos rnam pa
 lña yod de / lña gañ ze na / skyes pa chags par yañ śes śiñ /
 ma chags par yañ śes pa dañ / dus śes śiñ sa bon śes pa dañ /
 mñal du 'jug pa śes pa dañ / gañ las mñal du 'jug pa³ de⁴ śes
 pa dañ / khye 'ur gyur par śes śiñ bu mor gyur pa śes te / gal
 15 te khye 'ur gyur [213a] na ni dku g.yas par brten⁵ ciñ gnas la /
 gal te bu mor gyur na ni dku g.yon par brten⁵ ciñ gnas so // de
 nas dga' ba dañ mchog tu dga' ba'i yid kyis khyo la smras pa /
 rje'i sras dgyes pa bskyed du gsol / bdag sems can dañ ldan par
 gyur te / ji nas kyañ bdag gi dku g.yas par brten⁵ ciñ gnas pa
 20 las na ñes par khye 'ur 'gyur ro // des de thos pa dañ de yañ
 śin tu dga' ba dañ mchog tu dga' ba'i yid kyis ro stod bteg⁶ nas
 lag pa g.yas pa brkyañ ste / ched du brjod pa ched du brjod pa /
 kye ma'o ñas kyañ yun riñ du mñon par 'dod pa'i bu'i gdoñ la blta
 bar 'gyur la / skyes śiñ byuñ nas kyañ ña'i bya ba byas te / de
 25 rigs rgyud phun sum tshogs śiñ ña'i rigs yun riñ du gnas par byed
 pa dañ / bdag cag śi zñ dus byas nas kyañ nor ñuñ ñu 'am mañ po
 sbyin par ni gtoñ / bsod nams ni byas nas 'di de gñis gañ dañ
 gañ du skyes pa'i rjes bzin du 'gro bar gyur cig ces bdag gi miñ
 gis⁷ yon bsño bar 'gyur ro //
- 30 [6] 'di ni sems can dañ ldan par gyur to / sñam du śes nas steñ
 gi khañ bzañs kyī gzi ñam¹ ña ba med par 'jog ste / de'i mñal yoñs

[5] 1. P tshe'i 2. P de ñid kyī 3. P par 4. P om 5. D rten

6. P btegs 7. P gi

[6] 1. P ñams

su smin par bya ba'i phyir yid du mi 'oñ ba'i sgra cuñ zad kyañ mi
 thos śiñ grañ ba dañ grañ ba'i yo byad dañ / dro ba dañ dro ba'i
 yo byad dañ / sman pas bstan pa'i kha zas ha cañ kha ba ma yin
 pa dañ / ha cañ skyur ba ma yin pa dañ / ha cañ lan tshva² che ba
 5 ma yin pa dañ / ha cañ mñar ba ma yin pa dañ / ha cañ tsha ba ma
 yin pa dañ / ha cañ bska³ ba ma yin pa ste / kha ba dañ / skyur
 ba dañ / lan tshva² che ba dañ / mñar ba dañ / tsha ba dañ /
 bska³ ba⁴ spañs pa'i⁴ kha zas kyis bsñen bkur byed ciñ do śal
 dañ / (213b) se mo dos lus brgyan nas lha'i bu mo dga' ba'i tshal
 10 na rgyu ba bzin du khri'u nas khri'u dañ / khri nas khrir rgyu ste /
 'og gi sa gzi la mi⁵ 'bab po // de zla ba brgyad dam dgu lon pa
 dañ / khye'u gzugs bzañ ba⁶ / blta na sdug pa mdzes pa / yan lag
 dañ ñiñ lag thams cad dañ ldan pa / gser btso ma'i mdog gi kha
 dog śin tu rgyas pa dañ ldan pa / 'gro ba thams cad kyis yid dañ
 15 mig⁷ 'phrog pa⁷ / gser gyi mdog can gyi gos kyis lus dkris pa /
 de'i yan lag thams cad nas tsan dan gyi dri 'byuñ ba / de'i kha
 nas utpa la'i dri 'byuñ ba / de skyes pa tsam gyis khyim der gos
 kyis char dañ / me tog⁸ karñi ka ra'i⁸ char bab ste / gos de dag
 kyañ gser gyi mdog can yin no //
 20 [7] de nas ño mtshar rmad du byuñ ba de dañ de'i gzugs phun sum
 tshogs pa rgya chen po mthoñ ba dañ / ded dpon ñi ma'i chuñ ma
 dañ¹ 'khor rnams śin tu ño mtshar skyes par gyur to // ded dpon
 ñi ma sgo'i phyi rol na gnas pa la / ded dpon khyed kyis sras
 bltam pa tsam gyis dgyes² pa skyed³ cig ces go bar byas pa dañ /
 25 de dga' ba dañ mgu ba dañ / rab tu dga' ba'i yid kyis khyim du
 zugs pa dañ / ji tsam na gzon nu gzugs śin tu bzañ ba⁴ / blta na
 sdug pa / mdzes pa / yan lag dañ / ñiñ lag thams cad dañ ldan pa /
 gser btso ma'i kha dog lta bus mdog rgyas pa dañ ldan pa / 'gro
 ba thams cad kyis mig dañ yid 'phrog pa / gser gyi mdog can gyi gos kyis
 30 lus dkris pa 'di'i yan lag thams cad nas⁵ tsan dan⁵ gyi dri
 'byuñ ba / de'i kha nas utpa la'i dri 'byuñ ba / de skyes pa

[6] 2. P tsha 3. P bska' 4. P spañ ba'i 5. P mi mi 6. P zñiñ
 7. P. 'phro ba 8. D kar ni ka ra'i

[7] 1. P om. 2. P dges 3. P bskyed 4. P om. 5. P tsandan

tsam gyis ni khyim der gos kyi char dañ / me tog ⁶ka rñi ka ra'i⁶
 char bab ste / gos de dag kyañ gser gyi kha dog can (214a) du
 mthoñ ño // mthoñ nas kyañ dga' ba dañ mgu ba dañ rab tu ⁷dga' ba⁷
 skyes te / ched du brjod pa dag ched du brjod pa / e ma'o rñed
 5 pa rnams ni śin tu rñed de / e ma'o gañ 'di lta bu'i bsod nams
 kyi mthu chen po dañ ldan pa'i bu skyes pa ni bdag gi yid la
 bsam pa yoñs su rdzogs par gyur to źes dga' ba dañ mgu ba dañ
 rab tu dga' ba'i yid kyis⁸ gos⁹ de rnams dge sbyoñ dañ / bram
 ze dañ / phoñs pa dañ / phoñs śiñ sdug bsñal ba dañ / mdza'
 10 bśes¹⁰ dañ / gñen dañ / snag gi gñen mtshams la byin te /
 [8] gźon nu de'i btsas pa'i btsas ston bdun gsum ñi śu rtsa
 gcig gi bar du rgya cher byas nas grogs po dag khye'u di'i miñ
 cir gdags źes miñ 'dogs par byed pa dañ / ñe du rnams kyis smras
 pa / gźon¹ nu 'di gser btso ma'i mdog gis śin tu rgyas pa dañ
 15 ldan te / de bas na gźon nu 'di'i miñ gser mdog ces gdags par
 bya'o źes te / de la gser mdog ces gdags par bya'o źes te /
 de la gser mdog ces bya ba'i miñ btags so // gźon nu gser mdog²
 ma ma brgyad po pañ na 'tsho ba'i ma ma gñis dañ / nu ma snun
 pa'i ma ma gñis dañ / dri ma 'phyi ba'i ma ma gñis dañ / rtsed³
 20 grogs kyi ma ma gñis te / ma ma brgyad la rjes su gtañ nas de
 ma ma brgyad po dag gis⁴ 'o ma dañ / źo dañ / mar dañ / źun
 mar dañ / mar gyi ñiñ khu dañ / gźan yañ yo byad kyi bye brag
 gtso bo gtso bo dag gis skyed par byed / sriñ bar byed ciñ
 rdziñ na gnas pa'i padma bźin du myur du skyed par byed do //
 25 de gañ gi tshe chen por gyur pa de'i tshe / yi ge dañ / grañs
 dañ / rtsis dañ / lag rtsis dañ / dbyañ ba dañ / gźug pa dañ /
 bźag pa la ñe bar źugs śiñ brtag pa brgyad po / gźi (214b) brtag
 pa dañ / gos brtag pa dañ / rin po che brtag pa dañ / śiñ rta
 brtag pa dañ / glañ po che brtag pa dañ / rta brtag pa dañ /
 30 gźon nu brtag pa dañ / gźon nu ma brtag pa dañ / 'byed pa dañ /
 klog pa la mkhas pa dañ / g.yer por gyur to // de yañ bsod nams

[7] 6. D kar ni ka ra'i 7. P om. 8. P kyi 9. P dgos
 10. P śes pa

[8] 1. D gźan 2. P mdog de 3. P rtse 4. P gi

kyi skal pa chen po dañ ldan pa / bsam pa dge ba / bdag dañ gžan
 la phan par žugs pa / sñiñ rje dañ ldan pa / bdag ñid chen po
 chos 'dod pa / skye dgu rnams la mñes gśin⁵ pa ste / de bstan
 bcos thams cad klog pa dañ / de śin tu bsod nams kyi mthu che ba
 5 yin pas gos la sogs pa dañ nor rnams gañ bsams pa dañ gañ gsol ba
 de thams cad de bžin du 'byor bar 'gyur mod kyi / bdag ni 'di ltar
 bsod nams kyi mthu chen po dañ ldan no sñam du mi sems so // ded
 dpon ñi ma 'di⁶ sñam du bdag dkon mchog gsum la skyabs su 'gro
 ba'i drin gyis bu skyes so žes bcom ldan 'das kyi bstan pa la
 10 śin tu yañ mñon par dad⁷ nas de dus dañ dus⁸ su bcom ldan 'das
 kyi bstan pa la bya ba byed par gyur to //

[9] yañ de'i tshe de'i dus na rgyal po'i khab kyi groñ khyer du
 ded dpon dri ma med pa žes bya ba rgya mtsho nas gru grub ste /
 slar 'oñs nas des¹ bcom ldan 'das dge sloñstoñ ñis brgya lña
 15 bcus bskor ba la bśos drañs te / dge sloñ re re žiñ chos gos
 gsum gsum phul ba dañ / skyes bu dam pa 'di'i rgya mtsho chen
 por žugs pa dañ ded dpon gyi sgra ni 'bras bu dañ bcas par gyur
 te / 'di ltar bcom ldan 'das kyi² bstan pa la bya ba byas so žes
 bya ba'i grags pas 'jig rten thams cad du khyab par gyur pa dañ /
 20 ded dpon ñi mas thos pa na 'gran 'dod par (215a) gyur te / ña
 yañ rgya mtsho chen por žugs la gal te de nas gru legs par grub
 na³ bcom ldan 'das la žus te / bcom ldan 'das kyi ñan thos⁴ 'dzam
 bu'i⁴ gliñ na ji sñed cig gnas pa de rnams gcig tu bsdus nas zas
 bsod pa rnams kyis tshim par byas la dge sloñ re re žiñ rin po
 25 che'i chos gos gsum gsum gyis dga' bar bya'o sñam nas de chuñ ma
 la gtam de smras pa dañ / des smras pa / bdag po khyod kyis yañ
 dag par rtog par 'byor bar gyur ciñ yid la re ba rdzogs par gyur
 cig / de nas ded dpon ñi mas rgyal po'i khab kyi groñ khyer du
 lan gsum gyi bar du dril bsgrags te / tshoñ pa lña brgyas yoñs
 30 su bskor nas rgya mtsho chen por žugs so // de rgya mtsho chen po
 der žugs pa dañ / bcom ldan 'das yoñs su mya ñan las 'das so //

[8] 5. P bśin 6. P 'di 'di 7. P dañ 8. P dus dus
 [9] 1. P de 2. P om. 3. D nas 4. P 'dzambu'i

- de de ñid na gnas pa'i tshe gnas brtan 'od sruñs chen po yañ
yoñs su mya ñan las 'das so //
- [10] ji tsam na dus gźan źig¹ na gźon nu gser mdog 'od ma'i
tshal du soñ ba dañ / de na² dge sloñ źig mi rtag pa ñid dañ
- 5 rab tu ldan pa'i tshigs su bcad pa 'don par gyur te /
tshe 'di ñin³ dañ mtshan mo dañ //
'gro ba dañ ni ldog pa dañ //
chu kluñ chen po'i rgyun bźin du //
phyir mi ldog par 'gro bar 'gyur // 1 //
- 10 chu chuñ gi ni ña lta bur //
gañ źig ñin mtshan 'da' ba yi //
tshe ni śin tu thuñ⁴ gyur na //
de la bya dgar⁵ ci źig yod // 2 //
- 15 gson mtha' 'chi ba yin pas na //
lus 'di yoñs su rgas pa dañ //
nad kyi tshañ ni myur 'jig ciñ //
rnag gi tshogs kyañ 'jig par 'gyur // 3 //
- 20 kye ma lus 'di mi thogs⁶ par //
stoñ źiñ rnam śes dañ bral nas //
dur khrod bor ba'i mgal⁷ dum ltar //
sa'i steñ du 'gyel bar (215b) 'gyur // 4 //
- rgyun du⁸ nad kyis mñon gduñs śiñ //
rtag tu mi gtsañ 'dzag pa dañ //
rga dañ 'chi bas 'tsher 'grib pa'i //
- 25 lus 'di dor na⁹ cir mi ruñ // 5 //
- myur du 'jig ciñ na ba dañ //
rnag dañ ldan pa'i lus 'di yis //
grub dañ bde ba bla med dañ //
- 30 [11] tshigs su bcad pa 'di thos pa dañ // gźon nu gser mdog
'khor ba las yoñs su skyo źiñ / yoñs su mya ñan las 'das pa'i

[10] 1. P om. 2. D nas 3. D ñid 4. P thu 5. P dkar
6. P thog 7. P 'gal 8. P tu 9. P ma

- yon tan mthoñ bas dge sloñ de la phyag byas te dris pa / 'phags pa
 'di ci zig lags / dge sloñ gis smras pa / rigs kyī bu 'di ni sañs
 rgyas kyī bka' yin no // des de thos pa dañ bcom ldan 'das kyī
 bstan pa la dad pa chen po skyes nas rab tu 'byuñ ba dañ thar pa
 5 mñon par 'dod par gyur to // de nas dge sloñ de la rim gro byas
 te rkañ pa gñis la gtugs nas smras pa / 'phags pa bdag¹ rab tu
 'byuñ bar 'tshal gyis thugs brtse bas ñe bar bzuñ ste rab tu
 dbyuñ du gsol / dge sloñ des smras pa / rigs kyī bu pha dañ ma
 gñis kyis gnañ ñam / des smras pa / ma gnañ lags so / dge sloñ
 10 gis smras pa / rigs kyī bu soñ la pha dañ ma la dris sig dañ /
 pha dañ ma gñis kyis ma gnañ bar rab tu 'byin par mi byed do //
 des smras pa / de bzin du bgyi 'o //
- [12] de nas gzon nu gser mdog 'khor bas 'jigs siñ skyo ba'i
 yid dañ ldan pas rañ gi khyim du doñ ste ma'i rkañ pa la gtugs
 15 nas yum mkhyen par mdzod cig / bdag ni legs par gsuñs pa'i
 chos 'dul ba la rab tu 'byuñ ño // de skad ces smras pa thos
 pa dañ ma (216a) sin tu mya ñan gyis gduñs¹ te / brañ brduñs
 nas smras pa / bu khyod ni ña'i bu gcig pa / sdug pa / yid
 du 'oñ ba / mdzes pa / rjes su mthun pa / yid la re brgyas pa
 20 thob pa yin na khyod ji ltar ña spañs nas rab tu 'byuñ // des
 smras pa / yum sdug pa rnams dañ ni ñes par 'bral bar 'gyur te /
 de mkhyen par mdzod la bdag legs par gsuñs pa'i chos 'dul ba
 la rab tu dbyuñ bar rjes su gnañ bar mdzad du gsol // des thos
 pa dañ yid la gduñ ba chen po skyes nas de mchi mas brnañs
 25 bzin du smras pa / bu ña khrag dron mo kha nas skyug² par 'gyur
 gyi lan gsum gyi bar du de skad ma zer cig // des yañ bsams pa /
 'di'i 'bad pa 'di lta bu las na ñas bzlog par mi nus kyis thabs
 sig sbyar bar bya 'o sñam mo // de nas des smras pa / bu khyod
 kyī pha ni sañs rgyas kyī bstan pa la bya ba bya 'o sñam nas
 30 rgya mtsho chen por zugs kyī³ de ji srid ma 'oñs pa de srid du
 khyod la rjes su mi gnañ ño // gal te 'oñs na khyod rjes su

[11] 1. P dag

[12] 1. P gduñ 2. D skyugs 3. P kyis

- gnañ nas rab tu dbyuñ bar bya 'o // de ma la gus pa yin pas
 bsams⁴ pa / gal te yañ 'di la smras na ni brgya la 'di gduñ
 ba śin tu chen po skye bar 'gyur gyi⁵ / ji srid ña'i pha 'oñs
 pa de srid du 'dug par bya 'o sñam nas de cañ mi smra bar 'dug
 5 go // gañ gi tshe gžon nu gser mdog tshoñ 'dus su rgyu⁶ ba na⁶
 de'i tshe de'i gzugs phun sum tshogs pa rgya chen po mthoñ ba
 dañ 'jig rten pa rnams bltas kyañ ñoms par ma gyur te / de skye
 bo'i tshogs mañ po'i yid du 'oñ bar gyur⁷ to // de'i gzugs phun
 sum (216b) tshogs pas yid drañs⁸ kyañ 'dod pa la śin tu rgyab
 10 kyis phyogs par mthoñ nas mas bsams pa / kyi hud 'di'i 'bad
 pa 'di lta bu 'dis ni ña spañs nas rab tu 'byuñ bar 'gyur ro
 sñam mo // de nas rtag tu dogs pa dañ bcas pas rjes su mthun
 par 'jug par brtsams so //
- [13] gžon nu gser mdog ni yañ dañ yañ du mkhas pa dañ dge
 15 sbyoñ dañ bram ze rnams sten¹ par byed ciñ / de der legs par
 bśad pa thar pa'i lam dañ rjes su mthun par gañ dañ gañ thos
 pa de dañ de glegs bam la² 'dri 'o² // rgyal po'i khab kyi
 groñ khyer gyi phyi rol na ded dpon ñi ma'i skyed mos tshal
 me tog dañ / 'bras bu dañ / chu phun sum tshogs pa žig kyañ
 20 yod pa dañ / de nas gžon nu gser mdog pha'i³ skyed mos tshal
 der ñin re žiñ soñ nas legs par bśad pa'i glegs bam dag klog
 ciñ 'dug go // yañ de'i tshe rgyal po'i khab kyi groñ khyer
 na ka śi mdzes dga' mo žes bya ba'i bud med smad 'tshoñ ma
 gzugs dañ lañ tsho dañ sgyu rtsal phun sum tshogs pa / skye
 25 bo mañ po'i sñiñ du sdug pa žig gnas pa dañ / rgyal po ma skyes
 dgra'i blon po rab gtum žes bya ba rgyal pos⁴ śin tu bkur ba
 de bu mo ka śi mdzes dga' mo la śin tu yañ sems chags pas ñin
 re žiñ rañ gi skyed mos tshal du soñ nas de dañ lhan cig rtse
 žiñ dga' la dga' mgur spyod par gyur to //
- 30 [14] ci tsam na dus gžan žig gi tshe bu mo ka śi mdzes dga'
 mo rgyan thams cad kyis brgyan te rgyal po'i khab nas byuñ nas

[12] 4. P bsam 5. P gyis 6. P blank 7. P 'gyur 8. P drañs
 nas

[13] 1. D brten 2. P 'dris so 3. P sa'i 4. P po

blon po rab gtum gyi skyed mos tshal du chas pa dañ / g'zon nu
 gser mdog rgyal po'i khab (217a) kyi groñ khyer nas byuñ ste /
 rañ gi skyed mos tshal du 'gro ba bu mo ka śi mdzes dga' mos
 bltas pa dañ / g'zon nu gser mdog śin tu yañ gzugs bzañ ba / blta
 5 na sdug pa / mdzes pa / yan lag dañ ñiñ lag thams cad dañ ldan
 pa / skye bo thams cad kyi yid dañ mig 'phrog pa / gser¹ mdog
 can gyi gos ser po lus la gyon pa mthoñ ba dañ / yañ de 'di
 sñam du sems te / e ma 'o gzugs phun sum tshogs pa rgya che
 ba / e ma 'o kha dog śin tu rgyas pa 'di lta bu bud med gañ
 10 gi khyor gyur pa de ni skal pa bzañ po byas pa yin no sñam du
 sems śiñ / de de la² sems śin tu zen pas rtog ciñ gañ 'di lta
 bu'i skyes bu dañ lhan cig dga' žiñ rtse ba ma myoñ ba'i bud med
 de ni skal pa chuñ ba yin no // yañ bsams³ pa / bdag ni gzugs
 kyis 'tsho ba / skyes bu rnams kyi thun moñ du gyur pa yin la /
 15 g'zon nu 'di ni lañ tsho la bab pa dañ ldan pa yin gyi ma la
 bdag 'di dañ lhan cig kun tu sbyor bar 'gyur ba de ltar brid
 par bya 'o sñam nas de de'i mdun du 'dug ste / bud med kyis
 stegs⁵ pa'i mtshan ma dag bstan par brtsams pa dañ / bdag ñid
 chen po de rañ bžin gyis⁶ 'dod pa la rgyab kyis phyogs śiñ
 20 mya ñan las 'das pa la g'zol bas de la sems gtod par ma gyur pa
 dañ /
 [15] des bsams pa 'di ni ñes par ña la mi sems pa ni ño tsha
 ba yin gyi / yañ 'di skyed mos tshal du 'gro bas ña yañ de ñid
 du soñ la der 'di lkog tu brim par bya 'o sñam nas de de'i phyi
 25 bžin 'brañ ba dañ / g'zon nu gser (217b) mdog gis śes nas de'i
 sñon du skyed mos tshal du žugs te sgo bcañ do // bu mo ka śi
 mdzes dga' mos smras pa / g'zon nu bdag ni khyod la bsams te
 'oñs¹ na khyod 'di lta bu'i rañ bžin ñan pa ston par byed pa
 ni rigs pa ma yin no žes smras kyañ / des de la tshig gi lan
 30 ma blan pa dañ / des bsams² pa / 'di la rgyu gñis yod de / śin
 tu 'dod pa don du mi gñer ba 'am / yañ na ches³ bzañ ba³ g'zan

[14] 1. P gser gyi 2. P las 3. P bsam 4. D kyi 5. D steg
 6. P gyi

[15] 1. D 'oñ 2. P bsam 3. P bzañs pa

5 žig la žen pa yin te / rnam pa thams cad du 'di la ňa'i gzugs sam
 tshig gis mgu bar byed mi nus kyi⁴ 'di la reg pas mgu bar bya 'o
 sñam nas / 'dis ňa mthoñ nas sgo bcañ na gañ žig gis 'di lkog tu
 chags par 'gyur ba'i thabs ci žig yod / yañ na⁵ 'di ňas šes kyis
 10 nañ par 'di 'i ches sñon du soñ la skyed mos tshal du 'dug gi⁶ /
 phyis 'di 'oñs pa dañ 'khrig⁷ pa la sogs pa'i lus kyi⁸ reg pa
 rnam⁹ kyis ji ltar ňa'i dbañ du 'gyur ba de ltar mgu bar bya
 'o sñam mo // de de ltar rjes su sems śiñ slar log nas groñ
 khyer du žugs te / ñi ma de la rab gtum gyi skyed mos tshal du
 15 ma soñ ño //

[16] blon po rab gtum yañ rañ gi skyed mos tshal du de yun
 riñ du rtog¹ pas yoñs su dub pa dañ ñi ma nub pa'i dus su groñ
 khyer du žugs nas² de rañ gi khyim nas ka śi mdzes dga' mo la
 20 ci'i phyir khyed deñ ňa'i skyed mos tshal du ma 'oñs žes pho
 ña btañ ba dañ / bu mo³ ka śi³ mdzes dga' mos rje'i sras deñ
 ni bdag deñ glad nad kyis śin tu gduñs pa gañ yin pa des khyed
 kyi⁴ skyed mos tshal du ma 'oñs žes bslus so // 'jig rten na
 ni mdza' mo dañ / dgra dañ / tha mal pa yod pas / gžan žig gis
 smras pa / (218a) de la ni glad pa'i nad kyis gzir ba med de /
 25 gžan du na 'di gžon nu gser mdog gi⁵ gan du skyed mos tshal
 du soñ nas⁵ skyed mos tshal de nas slar 'oñs pa mthoñ ño žes
 smras pa thos pa dañ / 'di ltar bud med kyi yul nas byuñ
 ba'i śa khon ni śa khon gyi⁶ tha chad yin pas blon po rab
 gtum khro bas kun tu 'khrugs par gyur nas bsams pa / ci nas
 30 kyañ sañ⁷ bu mo ka śi mdzes dga' mo dañ gžon nu gser mdog
 gñi ga med par 'gyur ba de lta bu'i gnod pa bya 'o sñam ste /
 de khro ba'i mes sñiñ bsregs bžin du mtshan mo sdug bñhal bas
 'da' bar byas so // de nas mtshan mo 'das te nam lañs pa dañ
 skyes bu yid brtan du ruñ ba žig bos te smras pa / rgyal po'i
 khab kyis phyi rol gyi skyed mos tshal du 'deñ / der ňa la śin
 tu ched che ba'i dgos pa žig yod kyi⁸ ral gri thogs śig /

[15] 4. P kyis 5. P om. 6. P gis 7. P 'khyud 8. P kyis
9. P rnam

[16] 1. P rtogs 2. P om. 3. D om. 4. P kyis 5. D om.
6. P gyis 7. D om. 8. P kyis

des kyañ⁹ blon po de b'zin du bgyi 'o zes smras te / skyes bu
 de ral gri thogs nas de'i phyi¹⁰ b'zin du 'brañs so // de nas
 blon po rab gtum skyes bu de dañ lhan cig tu rgyal po'i khab
 kyi groñ khyer nas byuñ ste ded dpon ñi ma'i skyed mos tshal
 5 du zugs nas gnas so //

[17] bu mo ka śi mdzes dga' mo yañ lus la gos dañ rgyan sna
 tshogs kyis brgyan te rgyal po'i khab nas byuñ nas ded dpon
 ñi ma'i skyed mos tshal du soñ ste / de der zugs pa dañ ji¹
 tsam na blon po rab gtum mthoñ ba dañ slar kun tu skrag pas
 10 bsams pa / 'di ni rañ b'zin gyis gtum pas ñes par deñ ña la
 gnod pa chen po byed par 'gyur ro sñam nas slar log par 'dod
 pa dañ / de nas blon po rab gtum gyis mthoñ nas khro ba'i mes
 yid (218b) bsregs nas² dpral bar khro gñer gsum bsdus te śin
 tu brgyugs so // de nas tsham tshom med par de'i skra nas
 15 bzuñ³ nas sñiñ rje med pas mgo thur du sa la bsgyel te b'sal
 b'zin du 'di skad ces smras te / khyod 'dir 'oñs nas g'zon nu
 gser mdog dañ lhan cig dga' mgur spyad nas / ña la glad pa
 na bas śin tu gzir te des khyed kyi gan du ma oñs so zes
 smra 'am / ñas deñ gañ gis slar yañ 'tsho ba'i 'jig rten
 20 mthoñ z'iñ g'zon nu gser mdog dan lhan cig dga' mgur spyod par
 mi 'gyur ba de lta bu'i chad pa gcod⁴ par bya 'o // bu mo ka
 śi mdzes dga' mos de thos pa dañ / phan tshun drud pa'i sdug
 bsñal la ma bsams par mchi mas brnañs śiñ⁵ skad 'dar b'zin du
 kyi hud da ni 'tsho bar mi 'gyur ro sñam nas lus 'dar b'zin
 25 du blon po rab gtum gyi rkañ pa gñis la gtugs te / sñiñ rje
 rje skad du bcom chuñ ñus tshig re re nas smras pa / rje'i
 sras bzod par mdzod cig / bdag ni bsad par 'os pa ma lags te /
 bud med kyi yul ni rtag tu skyon dañ bcas pa lags kyis deñ
 nas brtsams nas slan chad 'dir ci yañ mi bgyid kyi⁶ / ji srid
 30 'tsho'i bar du khyed kyi⁷ 'bañs mo bgyid kyis ma brtags pa
 'di ma mdzad par srog stsol cig / rañ b'zin ñan pa de de lta

[16] 9. P om. 10. P phyir

[17] 1. P ci 2. P pas 3. P bzuñs 4. P bcad 5. D b'zin
 6. P kyis 7. P kyis

bu'i sñiñ rje rje skad du bcom chuñ ñus tshig re re nas smras
 kyañ khro ba'i me 'phel ba ñid do // de nas de'i grogs po'i
 skyes bu la smras pa / ral gri 'dis 'di'i mgo druñs⁸ nas myur
 du chod la sa la ltuñ⁹ bar gyis śig (219a) ces smras pa dañ /
 5 [18] de nas skyes bu des¹ bdag ñid ñan pa de'i rigs pa dañ
 mi ldan pa'i tshig ñan pa thos pa dañ 'dar bar gyur ciñ bsams
 pa / kye ma 'o sñiñ rje med pa / bud med 'di ni 'dis rnam pa
 du mar rjes su loñs spyod na de ji ltar ñes pa chuñ ñu'i phyir
 gsod par 'dod / kye ma 'o ña yañ 'tsho ba'i 'jigs pa dañ skrag²
 10 pas skyes bu tha ma sbrul gyi dug dañ mtshuñs pa'i gan du gnas
 par byed / ña ni rnam pa thams cad du ñam ña ba chen por źugs
 so // 'di ji ltar bsgrub par bya / yañ na 'di la gsal bar smra
 bar bya'i / gal te gsal bar smras na sdig pa dañ chos ma yin
 pa 'di³ las ldog kyañ srid do sñam nas kun tu skyo ba dañ /
 15 de la bud med de śin tu sñiñ rje bas rgyud źi bar byas pas
 mig mchi mas kheñs pa dañ thal mo sbyar te / blon po rab gtum
 la smras pa / jo bo bzod par mdzod⁴ cig / 'di lta bu'i bya ba
 ma yin pa la bdag sbyar ba ni mi rigs so // bdag ni brtse ba
 med pa ma lags te / gsod⁵ ma pa yañ ma lags na ji ltar na bdag
 20 gsod ma pa⁶ rnams kyañ byed par spro ba ma yin pa'i las gañ
 yin pa de la bdag pos btsud dam / bud med 'di yañ śin tu gzugs
 bzañ ba / blta na sdug pa / mdzes pa / sgyu rtsal śes par grags
 pa rgyal po'i khab na gnas pa rnams dañ / phyogs gźan nas lhags
 pa'i skye bo mkhas pa rnams kyi sñiñ du sdug pa / 'di ni mi
 25 rnams kyi thun moñ gi dga' ba'i gnas su gyur pa lags na / bdag
 po śes rab dañ ldan źiñ mkhas pa'i mi rnams rjes su chags pa'i
 gnas 'di la sdañ bar ji ltar byed 'di lta bu'i 'jig rten gñi
 ga dañ 'gal bar gyur pa'i⁷ rtsol ba⁷ 'di las⁸ (219b) ldog par
 mdzod cig / bzod par mdzod la bdag dañ khyed kyañ ñes par
 30 spyod pa'i me 'dis bsreg par 'os pa ma yin no // gtso bo gźan
 yañ /

[17] 8. P drud pa 9. P lhuñ

[18] 1. P de 2. P skrags 3. D om. 4. P gsol 5. P gsol
6. D om. 7. P rtsom pa 8. D la

- śin tu g'zon pa'i yan lag 'di //
 gzugs dañ lañ tsho rnams⁹ brgyan pa //
 'di ni mi'yi dga' ba dag //
 gzugs dañ ldan pa b'zin du śes // 1 //
 5 dman źiñ sñiñ ni rje rje'i lta'i //
 sñam pa'i tshig ni 'di dag gis //
 gtso bo khyod la gsol 'debs na //
 bdag gi yid ni mgu bar mdzod // 2 //
 khyod tshig 'bar bar thos pas na //
 10 deñ ni bdag ñid 'dar bar 'gyur //
 gañ źig 'di 'dra gsod gyur pa'i //
 sñiñ rje med pa su źig mchis // 3 //
 śin tu sñiñ rje med pa yi //
 kla klo 'añ 'di gsod mi spro na //
 15 gtso bos bdag yid ji ltar na //
 mi gsod par ni spro ba skyed¹⁰ // 4 //
 gañ źig phyugs kyis mthoñ na yañ //
 rjes chags chen po skye 'gyur ba //
 de la gañ źig mir gyur nas //
 20 mtshon gyis 'debs pa bgyid ma mchis // 5 //
 gtso bo śin tu mi bzad pa'i //
 las 'di mñan pa 'añ rigs min na //
 spyod par bgyid pa smos¹¹ ci 'tshal //
 de bas bzod pa mdzad pa'i rigs // 6 //
 25 [19] de nas skyes bu rañ b'zin ñan¹ pas bsam¹ pa ñams pa de la
 de lta bu'i sñiñ la bab pa'i tshig sñan pa des smras su zin kyañ
 rañ gi sems źi ba ma rñed par gyur te / de khros pas smin ma
 bsdus² śiñ b'zin mi sdug³ pas de la smras pa / kva'i mi khyod
 ña'i tshig las 'da' bar byas te / 'di la khyod rjes su chags
 30 par byed nas gsod par mi 'dod dam / rnam pa thams cad du khyod
 kyis 'di bsad par gyur na legs kyi⁴ gal te ma bsad na deñ⁵

[18] 9. D rnam 10. P. bskyed 11. P mos

[19] 1. P bsams 2. P sdus 3. P sdus 4. P kyis 5. D dañ

khyod kyi srog med par bya'o // de nas skyes bu de de'i tshig rtsub
 mo'i rtsom pa śes nas 'jigs pas sems pa la źugs par gyur te / kye
 ma'o bdag ni śin tu ñam ña bar gyur te / gal te 'di'i tshig bźin
 ma byas na ñes par deñ bdag ñid srog dañ bral bar byed (220a) de /
 5 gañ źig 'di lta bu'i bud⁶ med rnam pa du mar ñe bar loñs spyod
 pa yañ gsod par rtsom na deñ ña mi gsod par ga la 'gyur / ci 'di
 lta bu'i skye bo'i tshogs kyi yid du ⁷'oñ ba'i⁷ bud med kyi lus
 la mtshon⁸ gyis 'debs par byed na / bdag ñid mir yañ mi ruñ gi⁹/
 rnam pa thams cad du rañ gi srog dañ bral ba ni bla'i 'di lta bu
 10 'di la bsnun¹⁰ par mi bya'o źes ñes par bsams nas yañ de'i slar
 skyes pa gañ 'di ral gri khyer la 'bros par bya'i¹¹ / des ni
 ña'i lus dañ bu mo ka śi mdzes dga' mo'i lus kyañ yoñs su
 bsruñs par 'gyur ro sñam nas¹² des¹³ ral gri thogs nas skyed
 mos tshal nas byuñ nas bañ thams cad gtugs pa dañ bros par gyur
 15 to // blon po rab gtum gyis kyañ de'i rjes bźin sgo'i phyi rol
 gyi bar du bsñegs so //

[20] de nas bu mo ka śi mdzes dga' mo bdag ñid srog stor ba
 slar rñed pa tsam du sems śiñ riñs pa riñs par bros te ra ba'i
 rtsar¹ phyin pa dañ / ra ba de yañ mtho bas brgal bar ma nus
 20 pa na blon po rab gtum slar log nas ji srid phyogs de na bu mo
 ka śi mdzes dga' mo ma² mthoñ nas phan tshun kun tu ³blta bar³
 brtsams pa dañ / ci tsam na ra ba'i rtsar phyin pa mthoñ nas
 riñs pa riñs par de'i gan du 'gro bar brtsams so // de na yañ
 sbrul nag po źig gnas te / des bu mo'i rkañ pa g.yas pa nas
 25 bzuñ ba dañ des de mthoñ nas bros so // bu mo ka śi mdzes dga'
 mos bsams pa / blon po rab gtum 'di 'oñs nas gsod par 'gyur
 ro sñam pa der gtod pa'i yid dañ 'chi ba'i 'jigs pas sbrul
 nag pos zin par ma śes nas a ti mug ti'i tshañ tshiñ ⁴źig tu⁴
 źugs pa dañ / blon po rab gtum yañ a ti mug ti'i yal ga'i
 30 tshañ tshiñ du phyin to // de nas rañ bźin ñan pa sñiñ rje med
 pa'i sems kyis źe sdañ drag pos kun tu 'khrugs⁵ pa'i yid (220b)

[19] 6. P bu 7. P 'oñs pa'i 8. P tshon 9. P gis 10. D snun
 11. P bya 12. P na 13. D om.

[20] 1. P tsar 2. P om. 3. D bltas par 4. D du 5. P khrugs

kyis bu mo ka śi mdzes dga' mo a ti mug ti'i yal ga'i tshañ tshiñ
 nas drañs te / de'i mgo la rkañ pa'i rtiñ pa dañ rdog pas bsnun
 to // bud med de ni śin tu g'zon śa can yin pas rdog⁶ pas bsnun
 pa de dañ dug gi⁷ žugs kyis brgyal bar gyur to // blon po rab
 5 gtum de lta bar bsams pa dañ / ci tsam na sems med par sa la
 'gyel bar mthoñ nas de 'di sñam du sems te / 'di ni śi zin gyis
 da ni 'gro bar⁸ bya ste⁸ / 'ga' žig gis mthoñ na mi ruñ ño sñam
 nas ra ba rgal te lam g'zan nas rgyal po'i khab tu žugs so //
 der phyin nas rgyal po'i skyes bu g'zan dag cig la smras pa / śes
 10 ldan dag soñ la ded dpon ñi ma'i skyed mos tshal ltos śig / de
 yañ chas so //

[21] g'zon nu gser mdog kyañ rgyal po'i khab nas byuñ ste skyed
 mos tshal der phyin pa dañ / ji srid cig na bu mo ka śi mdzes
 dga' mo phan tshun du¹ bśal žiñ¹ drud pa dañ / skra grol la sems
 15 med par sa la 'gyel bar mthoñ ba dañ / de skyo ba chen po skyes
 par gyur nas des bsams pa 'di² rañ b'zin ñan pa sñiñ rje med
 pa'i sems 'jig rten pha rol spañs pa śa khon dañ bcas pa su
 žig gis 'dir khyer te 'oñs nas bsad par gyur / kyi hud ñan ciñ
 sdug bsñal te / 'di lta bu'i bud med brtse ba med pas gsod pa'i
 20 sems can su žig byuñ sñam nas skyed mos tshal de thams cad du
 bltas nas su yañ ma mthoñ ba dañ / de 'di sñam du sems te /
 bud med 'di ni kun gyis śes pa yin la / 'di skyed mos tshal
 'dir bsad nas 'dir su yañ mi snañ ba ni rnam pa thams cad du
 'ga' žig gis rañ gi rañ b'zin ñan pa sbas nas grags pa ma yin
 25 pa'i ser ba ña'i mgor dbab pa'i phyir des 'dir mñon du phyuñ
 ño sñam nas de de ltar mi dga' b'zin du lag pa 'gram (221a) pa
 la gtad de śin tu sems pa la žugs śiñ 'dug pa dañ /

[22] rgyal po'i skyes bu de rnams kyañ phyin nas der žugs
 te / skyed mos tshal de blta bar brtsams pa dañ / ji tsam du
 30 bu mo ka śi mdzes dga' mo phan tshun bśal nas drud pa dañ /
 skra grol žiñ sa la drud pa dañ 'gyel ba mthoñ ba dañ / g'zon

[20] 6. P rdogs 7. P gis 8. D byas te

[21] 1. P gśal ciñ 2. D ni

nu gser mdog gi sñon gyi las kyi rnam par smin pa'i stobs kyis
 de sus kyañ ñes¹ pa ma rñed ciñ brgyal ba yin nam / 'on te dus
 byas pa yin par śes par yañ ma gyur to // de nas rgyal po'i skyes
 bu de dag phan tshun du smras pa / śes ldan dag bud med 'di ni
 5 'ga' źig gis bsad do źes te / de rnams kyis² skyed mos tshal
 kun tu bltas nas gźon nu gser mdog ma gtogs pa su yañ mthoñ bar
 ma gyur pa dañ / de rnams kyis³ gźon nu³ gser mdog la dris pa /
 gźon nu bud med 'di sus bsad / des smras pa / śes ldan dag ñas
 kyañ mi śes te / 'di kho bos kyañ 'di kho na ltar mthoñ ño //
 10 [23] de nas rgyal po'i skyes bu de dag phan tshun smra bar
 rtsom pa / śes ldan dag gźon nu 'di ni śin tu dul ba yin pas
 'di ni las 'di byed par mi srid la¹ / 'dir gźan su yañ ma
 mthoñ bas yu bu cag ni rnam pa thams cad du śin tu ñam ña ba
 źugs la 'di la ji ltar bsgrub² par bya / de la gcig³ gis smras
 15 pa / śes ldan dag yu bu cag gis 'di yoñs su gcod nus pa ma
 yin gyi⁴ / bud med 'di dañ⁵ gźon nu źal mchu'i gnas su khyer
 na der blon po rnams kyis yoñs su gcod par 'gyur ro // de nas
 rgyal po'i skyes bu de rnams kyis bud med de khyogs la bteg⁶
 pa dañ / gźon nu gser mdog kyañ khyer te / źal mchu'i gnas su
 20 soñ ño // źal mchu'i⁷ gnas de na yañ blon po rab gtum rjes su
 mthun pa'i las byed pa rnams dañ lhan cig 'dug par gyur ciñ
 'dus par gyur pa dañ / rgyal po'i (221b) skyes bu de rnams
 'oñ ba des riñ po ñid nas mthoñ nas dris pa / śes ldan dag 'di
 ci źig yin / bud med 'di bdag cag rnams kyis⁸ ded dpon ñi ma'i
 25 skyed mos tshal du dus byas pa mthoñ lags te / skyed mos tshal
 der bdag cag rnams kyis bltas na gźon nu gser mdog⁹ ma gtogs
 pa su yañ ma mthoñ nas 'di ñid la bdag cag gis gźon nu bud med
 'di su źig gis bsad ces dris pa¹⁰ / śes ldan dag ñas kyañ mi
 śes te / kho bos kyañ 'di kho na ltar mthoñ ño źes gleñ na da
 30 ni gtso bo khyed rnams kyis rnam par dpyod cig //
 [24] blon po rab gtum gyis smras pa / khyed rnams 'dir yud

[22] 1. P ñes 2. P kyis 3. D om.

[23] 1. D pa 2. P sgrub 3. P cig 4. P gyis 5. D dag
 6. P gtegs 7. P chu'i 8. P kyis 9. P mdog can 10. P la

tsam ¹zig¹ sdod cig / ñas rgyal po la ²zu bar bya'o ³zes smras nas /
 des rgyal po ma skyes dgra'i pho brañ du soñ ste / sgo sruñs
 kyi skyes bu la dris pa / kye skyes bu lha ci ⁴zig mdzad / des²
 smras pa / steñ gi³ khañ bzañs kyi g²zi na skyes pa med par bud
 5 med kyi rol mos rtse bar mdzad dga' bar mdzad dga' mgur spyod⁴
 par mdzad do // des skabs rñed pas sgo dpon mo chen po ⁵zig la
 smras pa / soñ la lha la blon po rnams kyis ⁶zu ba 'di skad ⁷zus
⁸sig / ded dpon ñi ma'i bus skyed⁵ mos tshal du bu mo ka ⁹si mdzes
 dga' mo bkum⁶ la de yañ g.yar gyis 'ches par mi bgyid na / 'di
 10 la bdag cag rnams kyis ci ltar bsgrub par bgyi / de soñ ste
 rgyal po la ¹⁰zus pa / rgyal po dga' ba'i rol mo de la ¹¹sin tu
 chags nas smras pa / soñ la blon po la khyed rnams ñid kyis
 legs par dpyod⁷ cig ces smras so // de phyir byuñ ste / blon
 po rab gtum lhas 'di skad ces bka' stsal to ¹²zes smras so //
 15 [25] de nas blon po rab gtum ¹³zal che'i gnas su 'oñs nas rgyal
 po'i skyes bu rnams la smras pa / ¹⁴ses ldan dag khyed soñ la
 gsod ma pa rnams (222a) sbron cig / de rnams kyis kyañ sbran
 pa dañ blon po rab gtum gyis gsod ma pa rnams la smras pa /
 g¹⁵zon nu 'dis bu mo ka ¹⁶si mdzes dga' mo 'di bsad kyis¹ khyed
 20 rnams soñ la ñan par spyod pa 'di rgyab lag dam por² chiñs la
 sgra rtsub pa'i rña brduñs ¹⁷siñ lam po che dañ / tshoñ 'dus dañ /
 b¹⁸zi³ mdo dañ / sum mdo rnams su ¹⁹bsgrags pa'i sgor⁴ bsgrags la
 groñ khyer gyi lho phyogs kyi sgor phyuñ ste / dur khrod chen
 por khyer la gsal ²⁰siñ la skyon cig / ²¹si ba dañ bu mo ka ²²si
 25 mdzes dga' mo dañ lhan cig ro bsregs⁵ pa'i gnas ²³gcig la⁶ ²⁴zog
 la sregs ²⁵sig // de nas gsod⁷ ma pa rnams kyis g²⁶zon nu gser mdog
²⁷sin tu gzugs bzañ ba gser btso ma'i ri'i rtse mo lta bur dpal
 gyis 'bar ba la bltas te kun tu yi mug par gyur nas phan tshun
 smras pa / ²⁸ses ldan dag ji ltar yu bu cag gsod ma pa yin yañ
 30 skyes bu mthoñ bar dka' ba khyad par can 'di lta bu ji ltar
 bsad⁸ par bya / rnam pa thams cad yu bu cag ñid rañ gi srog dor

[24] 1. D cig 2. D der 3. P gis 4. D spyad 5. D bskyed
6. P kum 7. P spyod

[25] 1. D kyi 2. P mor 3. P g²zi 4. P om. 5. P bsreg
6. D cig na 7. P bsod 8. D gsad

ba ni bla'i 'di lta bu bsad⁹ par ni mi bya'o //

[26] blon po rab gtum gyis phan tshun gcig la gcig smra bar
 byed pa¹ de mthoñ ba dañ de rnams la smras pa / śes ldan dag
 ci ste 'dug 'di myur du khyer cig / de rnams kyis thal mo sbyar
 5 te gsol ba btab pa / bdag po bzod par mdzod cig / ji ltar bdag
 cag gsod ma pa rnams lags kyañ 'di lta bu'i skyes bu khyad par
 can skye bo² mañ po'i yid du³ 'oñ ba³ gsod par rño mi⁴ thogs
 so⁴ // blon po rab gtum śin tu 'khrugs nas gal te khyed rnams
 kyis 'di ma bsad na deñ khyed rnams ñid bu dañ nañ mi dañ gñen
 10 'dun dañ bcas pa rnams kyi⁵ srog med par bya'o źes smras pa dañ /
 de rnams⁶ skrag pas phan tshun smras pa / śes ldan dag blon po
 'di'i rtsom pa ni⁷ rigs pa dañ mi ldan pa ste / (222b) gañ 'di
 gźon nu gser mdog 'di ltar mthoñ bar dka' ba skyes bu khyad
 par can yoñs su spoñ bar brtson na de yu bu cag rnams kyi bu
 15 dañ chuñ ma dañ gñen 'dun dañ bcas pa gsod par ci ste mi byed
 de // 'di lta bu śin tu ñam ña bar źugs na / 'di la ji lta
 bur bsgrub par bya / yañ de rnams 'chi bas 'jigs⁸ skrag pas
 blo skyes pa / gźon nu 'di skye bo mañ po'i yid du 'oñ ba yin
 'di re źig lam po cher⁹ dgyer gyi⁹ skye bo mañ po'i tshogs gañ
 20 yin pa 'di thar par byed pa'i gnas ni yod do¹⁰ // 'di gsod pa
 la btañ sñoms su 'jog pa su źig gis nus sñam nas de rnams de'i
 gan du soñ nas 'di rgyab lag bciñ ño sñam pa dañ / de'i gzugs
 phun sum tshogs pa rgya chen por¹¹ rnam par¹¹ mdzes pa mthoñ ba
 dañ reg par ma nus so // de nas yan lag dañ ñiñ lag 'dar źiñ
 25 mchi ma 'dzag la skad 'dzer bźin du smre sñags 'don par rtsom
 pa / kyi hud 'di lta bu'i sdig pa byed du bcug pa bdag cag ni
 śin tu sdug bsñal te / su źig gis 'di lta bu'i bya ba ma yin
 pa la sbyar bar 'gyur¹² /

[27] de nas blon po rab gtum gyis śin tu rtsub¹ pa dañ bcas
 30 pa'i luñ yañ bsgo ba / khyed rnams ci la 'gor / de nas de rnams
 skrag ciñ kun tu bred par gyur pas de rnams mchi mas mig kheñs

[25] 9. D gsad

[26] 1. P om. 2. D ba 3. P 'oñs pa 4. P thog go 5. P kvis
 6. D rnam 7. D na 8. D 'jig 9. P bgyer gyis 10. P de
 11. D om. 12. P gyur

[27] 1. P brtsub

śiñ 'dar b'zin du de bzuñ ste / gser gyi mdog can gyi gos ser po
 de ñid kyis rgyab lag tu bciñs² so // rgyab lag tu³ bciñ bas³
 bciñs pa de mthoñ ba dañ / blon po rab gtum ma gtogs pa'i žal
 che'i gnas su tshogs pa'i skye bo'i tshogs de dag thams cad de
 5 dañ bral ba'i gduñ bas sems kyi rgyud žu bar gyur nas mchi ma
 klog⁴ par gyur⁴ te / kyi hud da ni mthoñ bar dka' ba'i g'zon nu
 'di lta bu med (223a) par 'gyur ro žes smras so // de nas gsod
 ma pa rnams kyis⁵ de lam po cher bteg⁶ pa dañ / de nas bar skabs
 der ca co'i sgra byuñ ba dañ / ca co'i sgra de thos pas rgyal
 10 po'i khab na gnas pa dañ / phyogs sna tshogs pa nas lhogs⁷ pa'i
 skyes pa dañ / bud med dañ / khye'u dañ / bu mo dañ / skye bo'i
 tshogs rnams 'dus par gyur pa dañ / g'zon nu gser mdog rgyab lag
 tu⁸ bciñ ba⁸ dam pos bciñs pa bltas te / thams cad skyo ba'i
 yid kyis brtabs⁹ bag dañ bcas par 'dri bar rtsom pa / śes ldan
 15 dag 'di ci žig yin / de nas gsod¹⁰ ma pa de rnams mchi ma śin
 tu 'dzag ciñ skad 'dzer b'zin du smre žiñ smras pa / g'zon nu 'dis
 bu mo ka śi mdzes dga' mo bsad do žes grags¹¹ nas bsad pa'i
 phyir yoñs su spañs te / lam po che dañ / tshoñ 'dus dañ / b'zi
 mdo dañ / sum mdo rnams su bsgrags pa'i sgor bsgrags nas¹² 'di
 20 dur khrod chen por khyer te riñ po mi thogs par gsod¹³ pa yin no //
 [28] de thos pa dañ / skye bo'i tshogs chen po de dag de dañ
 bral ba'i sdug bsñal gyis gduñs pas sgra gcig tu gsañ¹ mthon²
 pos cho ñes 'debs pa la žugs te / kyi hud kyis³ hud ji ltar g'zon
 nu 'di 'di ltar gzugs bzañ ba blta na sdug pa mdzes pa yan lag
 25 dañ ñiñ lag thams cad 'byes pa dañ ldan pa / gser btso ma lta
 bu'i kha dog rgyas pa dañ ldan pa / skye bo thams cad kyis mig
 dañ yid 'phrog⁴ pa / mkhas pa / dul ba / des pa / sgrin pa /
 sñiñ rje can / bdag ñid che ba / chos 'dod pa / skye dgu rnams
 la mñes gśin⁵ pa gsod na ci ste dam pa rnams nub par gyur tam /
 30 ci'i phyir chos nub par gyur⁶ tam / ci'i phyir chos ma yin pa'i

[27] 2. P bciñ 3. P bciñs pas 4. P pa dañ 'gyur 5. P kyis
 6. P btegs 7. P lhag 8. P bciñs pa 9. D rtabs 10. P bsod
 11. D grag 12. P gnas 13. P bsod

[28] 1. P om. 2. P mthun 3. P om. 4. P 'phrogs 5. P śin
 6. P 'gyur

sa 'byor bar gyur ciñ rgyal srid kyi dbañ phyug la gnas par gyur
tam / kyi hud sdug bsñal lo //

'di yi gzugs (223b) dañ mdog mdañs dañ //
phun tshogs rgyan gyi mchog rnams ni //
5 mthoñ žiñ mthoñ žiñ bdag cag rnams //
sñon chad mchog tu dga' bar gyur⁷ // 1 //
da ltar de ñid gsod ma pa'i //
skyes bus zin pa mthoñ bas na //
mya ñan drag pos zil mnan pas //
10 bdag cag sñiñ ni gas sñam byed // 2 //
yid dañ mig ni 'phrog byed ciñ //
skye bo mañ po'i yid 'oñ gañ //
de la ci phyir rgyal po yi //
chad pa dag ni 'bebs par 'gyur⁸ // 3 //
15 rtag tu bltas par gyur kyañ ni //
lus can ñoms par mi 'gyur ba //
sñiñ rje spañs pa'i blon po yis //
gsod pa'i phyir ni⁹ ci yi⁹ phyir // 4 //
gañ žig thub pa lta¹⁰ bu yi¹⁰ //
20 kun spyod dul bar ldan grags pa'i //
de la ñes pa 'di 'dra ba //
'byuñ bar 'gyur ba ga la srid // 5 //
'di ltar yon tan can 'di dañ //
'bral ba 'dir ni ñer gnas pa //
25 kye ma chos min mel tshe¹¹ byed //
chos ni śi 'am gñid log gyur // 6 //

[29] de la bud med rnams śin tu dga' ba yin pas der bud med la
la ni de dañ bral ba'i sdug bsñal gyis gduñs pas sa la 'gre ldog
par byed do // la la ni brañ rduñ ño // la la ni dran pa stor bar
30 gyur te / de re re žiñ bu gcig pa dañ bral ba lta bu'i sdug
bsñal ñams su myoñ bar gyur to // bdag ñid chen po de ni skye bo

[28] 7. P 'gyur 8. P gyur 9. P ci'i 10. P bu'i 11. D tse

- mañ po'i yid du 'oñ ba yin pas rgyal po'i khab kyī groñ khyer na
gnas pa'i skye bo'i tshogs chen po de dañ bral ba'i sdug bsñal
gyis gduñs pas cho ñes¹ 'debs pa la žugs pa'i phyir / rgyal po'i
khab kyī groñ khyer śin tu 'khrugs par śes śiñ de dañ bral ba'i
5 sdug bsñal gyis gduñs pas g.yo bar gyur to //
- [30] ded dpon ñi ma'i khyim nas bu mo gcig lam po che der
soñ ba dañ / des ji ltar gyur pa (224a) de thos pa dañ / de brañ
rduñ¹ smre sñags 'don te / riñs pa riñs par khyim du soñ nas
gžon nu gser mdog gi ma gañ na ba der soñ ste phyin pa dañ /
10 de'i mdun du bdag ñid 'gyel to // de nas gžon nu gser mdog gi mas
brtabs² bag gis dris pa / bu mo ci žig yin smros śig / de gsañ
'thon³ pos cho ñes 'debs śiñ rje'i sras gžon nu gser mdog gis
skyed⁴ mos tshal du bu mo ka śi mdzes dga' mo bsad ces grag go
žes zer nas ma brtags par rgyab lag⁵ bciñ ba⁵ dam pos bciñs⁶
15 nas gsod pa'i phyir yoñs su spañs te / gsod ma pa rnams kyis
yoñs su bskor nas lam po che dañ / tshoñ 'dus dañ / bzi⁷ mdo
dañ / sum mdo rnams su bsgrags pa'i sgor bsgrags te / dur
khrod chen por khyer nas 'di yun riñ po mi thogs par gsod par
byed do //
- 20 [31] de thos pa dañ gžon nu gser mdog gi ma mya ñan drag pos
non te / brgyal nas sa la 'gyel to // de nas chu gtor bas slar
dbugs phyuñ ste bsłañ ba dañ / kyī hud kyī hud bu žes cho ñes
'debs la / skra 'bal žiñ brañ brduñs te / 'dar bžin du yañ dañ
yañ dran pa stor bar gyur pa dañ groñ khyer nas byuñ ste / lam
25 po cher žugs pa dañ / de bu dañ bral ba'i sdug bsñal gyis gduñs
pas yid rmoñs pa dañ / smre sñags 'don ciñ re re nas dris pas /
lam gañ nas gžon nu gser mdog khyer bar gyur / kyī hud bu sdug
ma mthoñ gis skyobs śig / skyobs śig / bu sdug ña la ston cig
ces zer žiñ ñu bžin du lam po che'i dbus su chas pa dañ /
30 [32] ji lta ji ltar ded dpon gyi¹ chuñ mas gžon nu gser mdog
ma mthoñ ba de lta de ltar sdug bsñal mi bzad pa'i sdug bsñal

[29] 1. D ñe

[30] 1. D brduñs 2. D rtabs 3. D mthon 4. P skyes 5. P bciñs
pa 6. D bciñ 7. P gži

[32] 1. P gyis

gyis gduñs te cho ñes 'debs śiñ re re'i rkañ pa la (224b) gtugs
 nas thal mo sbyar te / gsol ba 'debs pa bdag gi skyabs mdzod cig /
 bdag gi skyabs mdzod cig / ji srid g'zon nu lam 'di nas 'da' bar
 ma gyur gyi bar du myur du skabs dbye bar mdzod cig / lam 'di
 5 nas bdag gi bu ²g'zon nu² gser mdog khyer ba de ji ltar mthoñ
 bar 'gyur ba de lta bu'i drin gyis bdag la³ bskyab⁴ tu gsol /
 de yañ de na go skabs ma phyed pas kyi hud bu rñed par ma gyur
 ces zer źiñ lus thams cad bdag ñid kyi⁵ sa la brdabs te / de na
 chu nas bton pa'i ña b'zin du sa la 'gre ldog pa dañ / bya khruñ
 10 khruñ phru⁶ gu stor ba ltar śniñ rje rje skad du ñu ba dañ /
 ba be'u stor ba 'bu⁷ sgra 'don pa b'zin smre śhags 'don te /
 kyi hud bu sdug ciñ yid du 'oñ ba / kyi hud bzod pa / kyi hud
 rjes su mthun pa / kyi hud yid⁸ la re ba brgyas thob pa / kyi
 hud gzugs bzañ ba / blta na sdug pa mdzes pa / kyi hud yan lag
 15 thams cad 'byes pa dañ ldan pa / kyi hud gser btso ma'i kha dog
 lta bu / mdog śin tu rgyas pa dañ ldan pa / kyi hud skye bo thams
 cad kyi mig dañ yid 'phrog pa / kyi hud skye bo thams cad kyi yid
 du 'oñ ba / kyi hud mi kun dga' bar byed pa / kyi hud mkhas pa /
 dul ba / rnam par byañ ba / yid du 'oñ ba'i tshig smra ba / kyi
 20 hud śniñ rje can chos 'dod pa / sems can la mñes g'zin pa / ⁹kyi
 hud ña'i rigs kyi snañ ba byed pa⁹ / kyi hud ña'i rigs kyi sgron
 ma / kyi hud ña'i śniñ du sdug pa / kyi hud ña'i śniñ thams cad
 pa¹⁰ / kyi hud ña'i gces pa rnams bsdus pa / kyi hud ña'i mig
 gi¹¹ bdud rtsi / kyi hud ña'i sdug pa'i 'chiñ ba / kyi hud ña'i
 25 rigs kyi thams cad pa / kyi hud ji ltar na ma brtags par mgon
 med par bsad¹² pa'i phyir khyer (225a) bar gyur ces smras so //
 [33] slar yañ thal mo sbyar te groñ khyer pa rnams la gsol ba
 'debs śiñ yid du 'oñ bas smras pa /
 kyi hud dga' bral bcom pa bdag //
 30 ña ni da go ji ltar gnas //
 'di ni rmis pa'am yañ na myos //
 'on te sems ni 'khrugs¹ gyur tam // 1 //

[32] 2. D om. 3. P la skyabs mdzod cig 4. P skyabs 5. P kyi
 6. P phrug 7. P bu 8. P om. 9. D om. 10. P la 11. P gis
 12. D gsad

[33] 1. P 'khrug

dge ba ²bu yi² mya ñan ni //
 drag po yis ni g.yeñs bzin du //
 de ni yañ yañ smre sñags 'don //
 groñ khyer pa la gsol ba 'debs // 2 //
 5 ma dul ba 'am gzugs ñan pa //
 bdag gi yid 'oñ ma yin pa'i //
 bdag gi bu ni khyer gyur na //
 khyed rnams btañ sñoms byed la rag // 3 //
 yon tan can gyi phyogs byed pa //
 10 gal te brtse ba yod ce na //
 ji ltar ñas ni bu mthoñ ba //
 de ltar groñ khyer pa rnams mdzod // 4 //
 deñ bdag gis ni tsan dan sogs //
 byug pa rnams kyis ma byugs šiñ //
 15 gi wañ thig les yan lag la //
 mañ du brgyan pa ma byas so // 5 //
 gdu bu la sogs rgyan rnams kyis //
 bdag gis deñ de ma brgyan ciñ //
 phebs pas yoñs su ma 'khyud³ la //
 20 'o yañ mañ du ma byas so // 6 //
 ña la bskor ba ma byas šiñ //
 'di yis phyag kyañ ma byas na //
 tsham tshom med par 'di ltə bur //
 ña yi bu ni khyer bar byed // 7 //
 25 deñ bdag phyogs kun stoñ pa ste //
 bdag gi lus 'di 'dar ba dañ //
 sñiñ yañ sreg⁴ par 'gyur ba dañ //
 yid ni kun tu rmoñs par gyur // 8 //
 brtse ba med pa'i gsod ma pas //
 30 riñs pa riñs par khyer gyur pas //
 sñiñ du sdug⁵ pa'i bu 'di ni //
 kyi hud kyi hud slar mi mthoñ // 9 //

[33] 2. P bu'i 3. P mkhyud 4. P sregs 5. P sdig

- bu yi mya ñan 'di 'dra bas //
 rtsva bzin sñiñ ni sregs⁶ gyur pa //
 bdag gis sdig pa mi bzad pa //
 skye ba gzan du byas par ñes // 10 //
 5 bden pa gañ gis bdag gi sems //
 sdig can dgra la'añ ma bskyed pa'i //
 bden pa des ni bdag gi bu // (225b)
 phoñs⁷ pa 'di las thar par sog // 11 //
 ces smras so //
- 10 [34] ded dpon ñi ma yañ rgya mtsho chen po las gru legs par
 grub nas rgyal po'i khab tu phyin te / de rgyal po'i khab kyi
 groñ khyer du phyin pa na bkra mi síis pa'i ltas mthoñ ste /
 de'i sñiñ 'dar ba dañ / mig 'gul ba dañ / bya rnams de'i mdun
 du sgra drag po sgrogs par rtsom par gyur pa dañ / de ltas la
 15 mkhas síñ bya skad la mkhas pas sems pa la zugs par gyur te /
 'di lta bu'i ltas ñan pa kun tu mthoñ ba las na gzon nu gser
 mdog deñ ñes par sdug bsñal chen pos kyañ gnas par yañ ñes
 la / de yañ mtshan ma 'di dag ni de dañ bral bar ston pa yin
 no // yañ smras pa /
- 20 ji ltar bdag mig 'gul ba dañ //
 ji ltar bya rnams sgra sgrogs nas //
 da ni ñes par bu dañ deñ //
 bral bar ñe bar gnas pa yin // 1 //
 ji ltar yan lag rñul ba dañ //
- 25 ña yi sñiñ ni 'dar ba las //
 ñes par bu dañ bral ba ste //
 mi bzad pa ni ñe bar gnas // 2 //
- [35] de 'di ltar sdug bsñal brgya stoñ sems síñ lus dañ yan
 lag rñul la 'dar bas gom pa 'dor mi nus bzin du ñam thag pas
 30 rgyal po'i khab tu zugs pa dañ / ci srid cig na skye bo'i
 tshogs mañ po ña ro 'don pa'i sgra thos te / de smre sñags

[33] 6. D sreg 7. D phañs

kyi sgra de'i rjes su 'brañs nas lam po cher źugs pa dañ / ji srid
 cig na skye bo'i tshogs mañ po¹ srin pos gtses pa bźin du groñ
 khyer na sdug bsñal gyis gduñs śiñ ña² ro 'don pa mthoñ nas de³
 mdun nas 'oñs pa'i skyes bu gźan źig la dris pa / kye nañ rje
 5 'di ci źig yin / des kyañ 'di ni ded dpon ñi ma yin no sñam du
 ma śes nas des smras pa / ded dpon ñi ma źes bya ba'i bu gźon
 nu gser (226a) mdog ces bya ba gzugs la sogs pa yon tan phun
 sum tshogs pa dañ ldan pa źig yod pa des skyed mos tshal du bu
 mo ka śi mdzes dga' mo bsad ces grag go źes nas ma brtags⁴ par
 10 bsad⁵ pa'i phyir yoñs su spañs te / lam po che dañ / tshoñ 'dus
 dañ / bźi⁶ mdo dañ / sum mdor⁷ bsgrags nas riñ po mi thogs pa
 dur khrod chen por khyer te gsod par 'gyur ro // de thos pa dañ
 ded dpon ñi ma bu dañ bral ba'i sdug bsñal gyis⁸ gduñs pas⁸
 'phral du brgyal te sa la 'gyel to // de nas chu gtor bas slar
 15 dbugs phyuñ ba dañ / mchi ma'i chu rlabs kyis⁹ gdoñ gi padma
 khebs bźin du kun tu 'khor la de lta bźin du kyi hud lam gañ
 nas gźon nu gser mdog khyer bar gyur ces zer źiñ lam po che'i
 dbus su riñs pa riñs par soñ ba dañ / ji srid cig na chuñ ma
 skra grol ba / lag pa gñis kyis¹⁰ brañ brduñ ba¹¹ / ñam thag
 20 pa'i ña ro dañ / de dañ de'i smre sñags 'don pa dañ / bu dañ
 bral ba las byuñ ba'i sdug bsñal mi bzad pa / rtsub pa / tsha
 ba / yid du mi 'oñ ba'i tshor ba ñams su myoñ bar mthoñ nas de
 yañ drag ciñ ñam¹² thag pas skad 'dzer¹³ źiñ brnañs bźin du mchi
 mas mig kheñs pa dañ / de'i gan du soñ ño //
 25 [36] chuñ¹ mas de¹ mthoñ ba dañ ñis 'gyur bas lhad pa'i sdug
 bsñal gyi² zug³ rñus gzir te / mchi ma'i chu rlabs kyis bźin
 gyi padma khebs śiñ rtab⁴ bag tu riñs pa riñs par lañs te /
 de'i mdun du bdag ñid 'gyel bar gyur to // de nas ded dpon ñi
 mas ñam thag pa'i⁵ skad kyi ña ros smra⁶ źiñ 'khyud nas bsłañ
 30 ba dañ / de de'i rkañ pa gñis la gtugs te smras pa / ded dpon

[35] 1. D po'i 2. P om. 3. P om. 4. P rtags 5. D gsad
 6. P gźi 7. P 'dor 8. P gduñ bas 9. P kyi 10. P kyi
 11. P brduñs pa 12. P ñams 13. D mdzer

[36] 1. P ma des 2. P gyis 3. P gzugs 4. P brtabs 5. P pas
 6. P smras

skyabs mdzod cig skyabs mdzod cig / ña la bu'i sloñ⁷ stsol cig /
yañ smras pa /

- skal pa ñan ciñ dga' (226b) bral ba //
da ltar dbugs ni dbyuñ du gsol //
5 bu dañ bral bar gyur pa yi⁸ //
sdug bsñal drag pos rnam par ñu // 1 //
gañ žig skyes tshe bdag po khyed //
mchog tu dgyes⁹ par gyur pa yi //
yid du 'oñ ba'i bu de ñid //
10 deñ ni gsod phyir khyer bar gyur // 2 //
dul žiñ des¹⁰ la mkhas pa dañ //
bstan bcos kun la mkhas gyur ciñ //
gañ žig gzugs ni mñam¹¹ med pa //
mkhas par gyur pa'i bu khyer ro // 3 //
15 khyed kyi rigs rgyud chad gyur ciñ //
rigs kyi mtshams¹² sbyor 'dzin pa dañ //
dpal ldan rigs ni gsal byed pa'i //
khyed kyi sgron ma med par gyur // 4 //
'di ni sñiñ gi thams cad de //
20 'di ni dga' ba'i 'chiñ ba yin //
mi rnams mig gi bdud rtsi 'di //
gśed ma rnams kyis¹³ khyer bar gyur // 5 //
'di dag thams cad bcis pa dañ //
mig ni 'di dag 'gag¹⁴ pa ste //
25 bu žes btags pa'i sñiñ gañ yin //
'di ni bton¹⁵ te khyer bar gyur // 6 //
'¹⁶bu 'di¹⁶ rab tu thar pa'i phyir //
'bad pa de ni myur du mdzod //
nor ni thams cad byin nas su //
30 bdag dañ bu ni thar bar mdzod // 7 //

[36] 7. P sloñs mo 8. P yis 9. P dgyel 10. P de 11. P ñams
12. P 'tsham 13. P kyis 14. P 'gags 15. P ton 16. P
'di ni bton te

khyod kyis legs rtogs 'byor pa dañ //
 khyed yid bsam' pa 'grub¹⁷ nas ni //
 'di ltar yañ ni 'tsho ba yi //
 khyed kyi bu ni blta bar bgyi // 8 //

- 5 [37] de nas ded dpon ñi ma bu dañ bral ba'i sdug bsñal gyis yid
 gduñs par gyur kyañ brtan pas sran tshugs pa'i sems dañ ldan pas
 thal mo sbyar te groñ khyer pa rnams la smras pa / kye kye groñ
 khyer pa rnams ñon cig / ci ltar na ña la 'di lta bu'i sdug
 bsñal ñe bar gnas pa la khyed rnams btañ sñoms su byed pa ni
 10 rigs pa ma yin te / ci'i phyir 'brog stoñ pa bzin du groñ khyer
 gyi dbus su ma brtags par khyed rnams kyis mthoñ bzin du ña'i
 gzon nu ¹yon tan¹ gsal (227a) bar ston pa lta bu gsod pa'i phyir
 khyer na / ci'i phyir sems las chuñ bas gnas / ci'i phyir ñe bar
 dpyad² pa'i thabs mi sems / ci'i phyir gzon nu thar pa'i don du
 15 brtson par mi byed // de rnams kyis smras pa / ded dpon 'di lta
 bu'i gzon nu yon tan dañ ldan pa 'di ni khyed gcig³ pu la 'di
 ltar sdug bsñal bar ma zad kyī / gzan du na bdag cag thams cad
 kyañ sdug bsñal mod kyī / 'on kyañ gzon nu 'di thar bar bya
 ba'i thabs ma mthoñ nas / gañ 'di lta bu'i yi mug pas gnas pa
 20 yin no // ded dpon ñi mas smras pa / ses ldan dag khyed rnams
 kyis yoñs su ses pa ñid de / gzon nu 'di ji lta bu⁴ sin tu sñiñ
 rje ba dañ ldan pa / bdag ñid che ba / chos 'dod pa / sems can
 thams cad la mñes⁵ gsin pa yin te / 'dis 'di lta bu bya ba ma
 yin pa la 'jug pa sems kyis kyañ mi nus na / kun tu spyod par
 25 byed pa lta smos kyañ ci dgos / de bas na gzon nu de slar dpyad
 pa'i don la 'bad pas rtsom par gyis sig / gal te gzon nu legs
 par dpyad na ñes par sdug bsñal 'di las thar bar 'gyur ro //
 khyed rnams kyañ dam pa skye bo thams cad la thun moñ du gyur
 pa yin pas khyed rnams kyis de gsol ba la ñes pa⁶ ni gañ yañ
 30 ma mthoñ ste / gzan du na bdag la rjes su brtse ba kho nar snañ
 ba dañ / dam pa ñid kyis na yon tan la rjes su dga' ba ñid ston

[36] 17. P grub

[37] 1. P yon, with ta added below between yo and n. 2. P spyad
 3. P cig 4. P om. 5. D mñen 6. D par

- par 'gyur gyi⁷ / de bas na gañ sñiñ rje'i sems ñe bar 'jog pas
soñ la rgyal po 'am blon po la źus śig / gal te de don la sred
pa śin tu rigs pa dañ ldan pa khyed rnams kyi⁸ tshig kyañ gźan
du mi 'gyur ro // bdag kyañ bu dañ bral bas śin tu gduñs kyis
5 bdag gi nor (227b) 'di thams cad kyañ phul la / ji ltar gźon nu
legs par dpyad pa de ltar mdzod cig //
- [38] ded dpon de ni kun gyis śes pa dañ / mdza' bor byas pa
yod pas¹ de rnams kyis de'i tshig dañ / gźon nu yon tan la dga'
bas khas blañs so // de nas groñ khyer pa de rnams kyis² tha
10 sñad la śin tu byañ ba'i groñ khyer pa źig rgyal po'i pho brañ
du btañ ste bsgo ba / gal te deñ gźon nu śin tu legs par dpyad
pa mdzad na bdag cag rnams kyis kyañ rgyal po la gser srañ³
'bum dbul lo // de nas tha sñad la byañ ba'i groñ khyer pa źal
che'i gnas su soñ ba dañ / blon po rab gtum gyis 'oñ ba riñ po
15 nas mthoñ ste smras pa / śes ldan dag khyed 'dir-'oñs pa'i dgos
pa ci yod / des smras pa / rgyal po'i khab na gnas pa'i groñ
khyer pa rnams 'di skad du źu ba gsol to // gźon nu gser mdog
'di ni śin tu gzugs phun sum tshogs pa rgya chen po dañ ldan pa /
skye bo mañ po'i yid du⁴ 'oñ ba⁴ lags pa las de dañ bral ba rgyal
20 po'i khab na gnas pa'i skye bo tshogs śas cher sdug bsñal bar
gyur pa dañ / 'di ni rtag tu chos la mñon par dga' ba'i phyir
dañ / dul ba la sogs pa'i yon tan dañ ldan pas sdig pa'i ñes
pa gañ la yid mñon par dga' ba ma lags te / da bdag cag rnams
gser srañ³ 'bum 'bul la / ded dpon ñi ma'i nor thams cad kyañ
25 'bul bar bdag cag rtsol gyis gźon nu gser mdog slar bzlog pa la
śin tu legs par dpyad⁵ nas sbyar du gsol / de ltar mdzad na ni
bdag cag rnams kyis gsol ba yañ 'bras bu dañ beas par 'gyur la /
rgyal po'i bañ mdzod (228a) kyañ 'phel bar 'gyur ro //
- [39] blon po rab gtum gyis¹ thos nas khros te smras pa / śes
30 ldan 'di ci źig ma brtags pa yod nas gañ la slar dpyad par bya /
rgyal po'i bañ mdzod rgyas par 'gyur ro źes gañ źig smra na /

[37] 7. P gyis 8. P kyis

[38] 1. D pa 2. P kyi 3. P bsrañ 4. P 'oñs pa 5. P spyad

[39] 1. P gyi

de yañ ci ñed kyi rigs pa dañ mi ldan par bsags pa'i nor gyis rgyal
 po'i bañ mdzod 'phel bar bya 'am / khyed rnams kyis rgyal po'i
 dgoñs pa yañ mi ses te / gañ 'di ltar thabs 'di lta bus rnam pa
 thams cad du yañs pa can gyi groñ khyer gyi mi rnams kyis thabs
 5 kyi sbyor bas ñes par rgyal po la gnod pa chen po byed par 'dod
 pa yin te / 'di ltar ma brtags par skye bo rnams log par byed
 pas rgyal po ni mi rigs par byed pa ñid yin no zes rgyal po'i
 grags pa ma yin pa² sgrogs par³ ⁴'dod pa⁴ yin no smras te / des
 de tshar bcad⁵ do // tshar gcad nas gñin rje'i skyes bu dañ 'dra
 10 ba'i mi sin tu yañ drag po'i las can rtag tu goms pa'i dbañ gis
 rgyud sñiñ rje med par byas pa brtse ba med pa bñi zig yod de /
 de rnams bos nas smras pa / myur bar soñ la gsod ma pa rnams
 bskul zin ña'i tshig kyañ 'di skad du 'di groñ khyer nas myur du
 thon⁶ la ji ltar bsgo ba'i las kyis sod⁷ cig / khyed rnams kyis
 15 ña 'am rgyal po'i luñ ma gtogs pa gzan gañ gi tshig kyañ ma btañ
 cig / de ltar byas na legs kyi⁸ gzan du byas na ñas khyed rnams
 chad pa chen pos gcad⁹ par bya'o smros sig // des kyañ rgyal po
 de ltar bgyi'o zes smras te / rgyal po'i skyes bu de dag de'i
 tshig mñan nas lag tu ral gri thogs te chas so //
 20 [40] gsod ma pa de rnams kyañ phyi sol gyi thabs brgya sñed
 byed ciñ dal bus dal bus gzon nu gser mdog lam po che dañ /
 tshoñ 'dus dañ / (228b) bñi mdo dañ / sum mdo rnams su sgra¹
 sgrogs siñ yoñs su bskor te / kye ma kyi hud gzon nu ni gtoñ
 bar su zig byed par 'gyur / bdag cag kyañ 'di lta bu'i bya ba
 25 ma yin pa mi byed pa su zig sgrub par 'gyur zes² smras so² //
 rgyal po'i skyes bu de dag kyañ ral gri phyuñ ba lag na thogs
 te phyin nas des gsod ma pa de rnams la des³ ji ltar bsgo ba de
 ltar smras so // 'di skad ces kyañ smras te / gal te 'di myur bar
 groñ khyer las bton te / ji ltar bsgo ba bñin du ma bsad na ñed
 30 kyis khyed cag 'phral du bsad⁴ par bya'o // de rnams kyis sin tu
 yañ sdug ciñ ral gri phyuñ ba lag na thogs pa gñin rje'i skyes bu

[39] 2. P par 3. P pa 4. P om. 5. P gcad 6. P thos 7. P gsod
8. P kyis 9. P bcad

[40] 1. P om. 2. P smra'o 3. P om. 4. D gsad

dañ mtshuñs pa de la bltas nas kun tu skrag par gyur to // de nas
 'chi bas 'jigs skrag⁵ pas sems pa la žugs te / kyi hud sus kyañ
 gžon nu'i skyabs⁶ ma byas pa ni sdug bsñal lo // bdag cag rnams
 kyañ 'dis 'phral du gsod par 'gyur ro sñam nas mchi mas kheñs pa'i
 5 mig dañ / rgyal po'i skyes bu de rnams kyis sruñ bžin du gžon nu
 gser mdog groñ khyer nas phyuñ bar brtsams pa dañ /
 [41] de groñ khyer las 'byin par 'gyur ba la bltas nas srog
 chags brgya¹ stoñ dpag tu med pa sgra gcig tu gsañ mthon pos cho
 ñes 'debs pa la žugs te / kyi hud ded dpon ñi ma thams cad dañ
 10 bral bar gyur pa ni sdug bsñal lo // ded dpon ñi ma 'di'i pha
 ma'i rigs chad par gyur to // ded dpon ñi ma 'di'i rigs kyi
 sgron ma nub par gyur to // ded dpon ñi ma 'di'i rigs rnams kyi
 kun tu dga' ba nub par gyur to // ded dpon ñi ma 'di'i rigs kyi
 gtsug gi nor phrogs so // ded dpon ñi ma 'di'i mig phrogs² par
 15 (229a) gyur to // ded dpon ñi ma 'di'i rigs kyi rgyan phrogs par
 gyur to // ded dpon ñi ma 'di'i sñiñ phyuñ ño // ded dpon ñi ma
 'di'i srog lus dañ ldan bžin du phrogs so // kyi hud 'di 'brog
 stoñ par 'khyams³ pa bžin du yoñs su bskor nas phyuñ ba las sus
 kyañ skyabs ma byas par sdug bsñal lo // da ni rgyal po'i khab
 20 kyi groñ khyer gyi zla ba 'di 'chi bdag gi sgra gcan gyis gzuñ⁴
 ño // rgyal po'i khab kyi groñ khyer gyi ñi ma 'di nam mkha'i
 dkyil du nub po // rgyal po'i khab kyi groñ khyer na gnas pa'i
 mig gi bdud rtsi 'di mthon ba'i lam na mi gnas par gyur to //
 rgyal po'i khab kyi groñ khyer pa rnams kyi dga' ba'i rgyun
 25 'di mi snañ bar gyur to // rgyal po'i khab kyi groñ khyer gyi
 rgyan 'di phrogs par gyur to // rgyal po'i khab kyi groñ khyer
 pa rnams kyi gtsug gi nor bu 'di phrogs par gyur to // rgyal
 po'i khab kyi groñ khyer na gnas pa'i groñ khyer pa rnams kyi
 yid du 'oñ ba phrogs te khyer na / rgyal po'i khab kyi groñ
 30 khyer na gnas pa'i mi rnams su žig la mig mi 'dzums⁵ par lta
 bar byed / da ni gañ žig mthon na yid dga' bar byed ces yi chad
 par gyur to //

[40] 5. P skrags 6. P skyab

[41] 1. P rgya 2. P lags ! 3. P 'khyam 4. P bzuñ 5. P 'dzum

[42] blon po rab gtum gyi¹ skyes bu gzan zig slar log nas gzon
 nu gser mdog² rgyal po'i khab kyi² groñ khyer nas phyuñ ño zes
 smras pa dañ / de thos nas yid sin tu dga' bar gyur to // de nas
 groñ khyer pa rnams kyi³ pho ña des de thos nas re thag chad par
 5 gyur to // de soñ nas groñ khyer pa de rnams la rnam pa de dag
 rgya cher smras so // de thos pa dañ groñ khyer pa rnams kyañ re
 thag bcad ciñ sin tu yi mug pas phan tshun smra ba / ses ldan dag
 rtsod pa'i rgyal po 'dis pha chos (229b) dañ ldan pa chos kyi
 rgyal po de lta bu bsad nas da ni 'di lta bu'i yon tan dañ ldan
 10 par grags pa / skye bo mañ po'i yid du 'oñ ba khyad par can gyi
 skyes bu ñes pa med pa gnod pa mi byed pa 'di lta bu gsod pa ni /
 e ma'o sñiñ rje med pa / e ma'o yon tan mi ses pa / e ma'o
 khyad par mi ses pa'o // blon po rnams kyañ gañ 'di lta bu'i
 gzugs phun sum tshogs pa rgya chen po dañ ldan pa ni mchod par
 15 'os pa yin na / 'di lta bu'i yon tan dañ ldan pa'i skyes bu khyad
 par can ci'i phyir ma brtags par gsod ciñ yoñs su spoñ bar byed /
 yañ na dus 'di lta bu ñe bar gnas pa yin te / gañ dam pa ma yin
 pa rnams ni 'phel bar 'gyur la / yon tan 'di lta bu dañ ldan
 pa'i skye bo dañ bral bar 'gyur ba dus 'gribs pa'i ñes pa'i
 20 bdag ñid byuñ ba yin no // ded dpon ñi ma la rnam pa 'di dag
 rgya cher smras pa dañ /

[43] de thos nas ded dpon ñi ma re thag chad par gyur te /
 mya ñan drag po'i sdug bsñal gyis gduñs nas brgyal te sa la
 'gyel bar gyur to // de nas chu gtor bas slar dbugs dbyuñ ba
 25 dañ / yi mug pa'i yid kyis kun tu dga' ba dañ bral ba su zig
 da ltar ña'i bu gsod par byed ces gsañ mthon pos cho ñes 'debs
 pa la žugs te / kyi hud /

mig ni dga' bar byed pa yi //
 ña yi rigs kyi rgyun gyur pa //
 30 skal ñan¹ pha ni ña lta bu //
 smre sa med par gsod par byed // 1 //

[42] 1. DP gyis 2. D om. 3. P kyis

[43] 1. Skt. mandabhāgyasya, DP ldan

- ña yi yid ni rmoñs pa dañ //
 phyogs rnams da ni 'khrul par byed //
 khyod bral mya ñan mes gduñs pas //
 kye ma bdag ñid tshig par gyur // 2 //
 5 kyi hud mkhas śiñ śin tu dul // (230a)
 sñiñ rje la ni dga' gyur pa //
 bu khyod la ni sdug bñhal dag //
 mi bzad ji ltar 'oñs par gyur // 3 //
 bu khyod 'oñs par gyur pa'i tshe //
 10 dga' ba mñam med ñas thob pa //
 bu bzañ² khyod dañ bral³ ba yis³ //
 slar yañ mya ñan mer⁴ ltuñ 'gyur // 4 //
 brtse med khyad par mi śes pa'i //
 e ma rgyal po'i blon po dag //
 15 gañ žig 'di 'dra khrims ldan pas //
 bu khyod rnam par ma brtags so // 5 //
 e ma'o sa bdag de yis ni //
 gañ gis 'di ltar deñ⁵ de ma brtags //
 bu khyod yoñs su spañs⁶ gyur pa //
 20 rañ gi brtse med gsal sgrogs yin // 6 //
 khyad par du yañ dam pa ñan //
 sems ni ñes par nub pa ste //
 bu gañ yon tan ldan pa yañ //
 smre sa med par gsod par byed // 7 //
 25 yon tan ldan mi 'di 'dra ba //
 gsod kyañ btañ sñoms byed pa ni //
 groñ khyer gyi ni lha thams cad //
 de dag bros par gyur tam ci // 8 //
 dbañ bcas 'jig rten skyoñ bcas dañ //
 30 gañ yañ mthu chen ldan pa'i lha'i //
 thugs brtse bas ni ñer bzuñ ste //
 de rnams bdag gi bu sruñs śig // 9 //

[43] 2. P bzañs 3. DP ba'i sa 4. DP med 5. Skt. adya,
DP de 6. P spañ

brtul źugs grub pa'i bdag ñid che //
 thub pa gañ źig de ltar bźugs //
 des ni thugs brtse sñon bźag ste //
 bdag gi bu ni bsruñ du gsol // 10 //

- 5 [44] yañ de'i blo skyes pa ci'i phyir bdag blo źum par byed /
 gañ bcom ldan 'das 'gro ba thams cad kyi gñen gcig pu thugs rje
 dañ ldan pa de rjes su dran par bya'o // bcom ldan 'das de yañ
 mgon med pa rnams kyi mgon // skyabs med pa rnams kyi skyabs //
 skyob pa med pa rnams kyi skyob pa // dpuñ gñen med pa rnams
 10 kyi dpuñ gñen yin la / de bźin du bcom ldan 'das des ñam thag
 par źugs pa'i sems can (230b) mañ po 'jigs pa chen po de dañ
 de las thar par mdzad de / de yañ tshoñ pa rgya mtsho'i dbus
 su chud pa chu srin dañ ña'i 'jigs pas skrag pa rnams la de
 rjes su dran pa tsam gyis 'jigs pa chen po de las yoñs su skyob
 15 par mdzad pa dañ / de bźin du sor phreñ gis drag ciñ gtum pas
 mtshon cha phyar te skyes bu du ma bsad la de'i ma srog dañ
 dbral bar 'dod pa las 'jigs pa de las skyob par mdzad pa dañ /
 de bźin du sñon gyi¹ skye bo'i śa khon dañ rjes su 'brel ba'i stobs
 kyis srog chags brgya stoñ du ma gsod ciñ khro ba'i me śin tu
 20 'bar ba / mi'i śa dañ rkañ la chags pas ldag² pa na lce las
 kha chu'i thigs pa 'dzag ciñ / mche ba riñ źiñ rno ba gtsigs³
 pas 'jigs su ruñ ba'i gnod sbyin la zas kyi phyir de'i kha'i
 gan du phyag bźag ste / 'brog gnas las sems can 'chi bas 'jigs
 pa las yoñs su skyob par mdzad pa yin pas na bcom ldan 'das de
 25 ni bdag gi bu yañ ñam ña ba chen po 'di las yoñs su thar par
 mdzad par spyod kyi⁴ / gañ 'di bcom ldan 'das thugs rje chen
 po dañ ldan pa mchog tu mñes gśin⁵ pa'i rañ bźin can de bdag
 gis rjes su dran par bya'o sñam nas gan na gnas pa'i dge bsñen
 źig la bcom ldan 'das⁶ da ltar⁶ gañ na bźugs źes dris pa dañ /
 30 dge bsñen de bcom ldan 'das rjes su dran nas / mchi ma⁷ kun tu⁷
 'dzag ciñ skad 'dzer bźin du smras pa / ded dpon /

[44] 1. P gyis 2. P lhag 3. P gcag 4. D cig 5. P bśin
 6. D de lta 7. D om.

- gañ žig 'jig rten ded dpon gyur⁸ //
 gañ žig 'jig rten bde stsol ba //
 'jig rten kun gyi gñen gcig pu //
 ston pa che de mya ñan 'das // 1 //
- 5 gañ žig sgron med rnams kyi sgron //
 gañ žig (231a) skyabs dañ dpuñ gñen gyur //
 rgyal ba snum zad mar me bžin⁹ //
 'jig rten sgron ma mya ñan 'das // 2 //
- [45] de skad thos pa dañ / ded dpon ñi ma bcom ldan 'das dañ
 10 bral bas ñis 'gyur gyi mya ñan gyi¹ zug rñus zug ste sa la 'gyel
 to // de nas chu gtor ba dañ dbugs slar rñed de sloñ² ba dañ /
 phyogs gañ du bcom ldan 'das yoñs su mya ñan las 'das pa der
 phyogs te gsañ³ mthon pos cho ñes 'debs pa la žugs te /
 kyi hud chos rgyal thams cad mkhyen //
- 15 ñes pa'i dgra tshogs 'dul mdzad pa //
 mgon med 'gro ba spañs nas ni //
 'jig rten mgon po ci phyir gšegs // 1 //
- kyi hud mdzad par grags gyur gtso //
 sems can kun gyi gñen gcig pu //
 20 sbyor ba kun las yañ dag 'das //
 mya ñan 'das lam ston pa po // 2 //
- kyi hud kye ma 'jig rten 'di //
 ma rig⁴ pas ni mig khebs pa //
 mgon po khyod⁵ dañ bral bas na //
- 25 'khor bar rnam par 'khyams par gyur // 3 //
- dpa' bo gžan la rjes brtse ba //
 khyed ni mya ñan 'das gšegs pas //
 'jig rten 'di ni mgon med ñes //
- mgon du su žig sten par gyur // 4 //

30

[44] 8. D 'gyur 9. P mdzad

[45] 1. P gyis 2. P slañ 3. P bsañ 4. P rigs 5. P khyed

- gañ žig khyed chos las byuñ ba'i //
 gdul bya rgyal ba'i sras po rnams //
 de kun khyed dañ bral gyur na //
 gnas ni gañ žig bgyid par gyur // 5 //
 5 mañ po'i bsam pa 'bras bcas mdzad //
 sdug bsñal ñes par gdul mdzad nas //
 'gro ba re thag gcod mdzad pa //
 thub khyod phyogs ni gañ du bzud // 6 //
 gañ phyir khyod gsuñ mñan⁶ par ni //
 10 dga' bas groñ khyer pa⁷ mchis na //
 da ltar khyod ni mya ñan 'das //
 dam chos su žig rjes su ston // 7 //
 kyi hud snañ byed 'jig rten 'di //
 mi 'am ci ltar bcas 'jig rten // (231b)
 15 mgon po śin tu rñed dka' ba'i //
 thub pa khyod dañ bral bas bcom // 8 //
 srog chags chos la yid dga' ba'i //
 bstan la dga' rnams mgon po khyod //
 mya ñan 'das pa thos⁸ gyur na //
 20 de dag ji ltar bgyid par 'gyur // 9 //
 thugs rje ñañ gcig dpa' bo ni //
 brtser ldan khyed la brten nas su //
 gañ žig yon tan thob gyur pa //
 slar de su žig ston par bgyid // 10 //
 25 ci phyir 'jig rten gsum don du //
 thugs rje chen po skyed mdzad pa'i //
 'jig rten 'di ñid mkhyen brtser ldan //
 ci phyir btañ sñoms khyed brten mdzad // 11 //
 kyi hud yon tan rin chen rgyas //
 30 bskal pa bye bar bsgrubs pa ni //
 'chi bdag sa 'og gis zin te //
 chos kyi gru ni 'gyel bar 'gyur // 12 //

[45] 6. P mñam 7. Skt. yadi paurañ sameṣyanti, DP ma
8. D thob

- kyi hud ma rig⁹ mdoñs pa gañ //
blo dañ ston pa po bral ba //
'jig rten skyoñ ba mgon po ru //
rab tu 'jig ciñ ñal bar gyur // 13 //
- 5 kye ma 'jig rten che ba ni //
ñams pa ñid du ñe gnas te //
sañs rgyas rin chen chen po dañ //
'di ni da ltar bral bar gyur // 14 //
- 10 khyu mchog med pa'i ba lañ bzin //
khyed kyi dge sloñ tshogs rnams stoñ //
mkhas pa rnams ni mthoñ na sñiñ //
¹⁰ci yi¹⁰ phyir na gas ma gyur // 15 //
- lha rnams¹¹ dad pas¹¹ yan lag gi¹² //
mchog btud nas ni spyi bo la //
- 15 zabs kyi rdul gyi mchog gyur pa //
gañ zig yañ ni 'dzin¹³ par 'gyur // 16 //
- sems can kun la mñam mñes pas //
rtag tu gnod pa byed pa dag //
gañ yin pa la¹⁴ da ruñ khyod //
- 20 phyogs ltuñ mdzad par ma mthoñ ño // 17 //
- yan lag brgyad ldan sman gyis ni //
ñon moñs nad gso mdzad pa po //
ston pa thugs rje cher ldan pa //
- sman pa'i rgyal po med par gyur // 18 //
- 25 kyi hud brtse med 'jig rten mgon //
mya ñan 'das pa ha cañ sñas // 232a)
- 'jig rten loñ bar gyur pa la //
bla med mig ni stsol pa yin // 19 //
- khyod kyi mya ñan 'das kyañ deñ //
- 30 sdig pa med pa'i nor chen bu //
gsod pa'i don du 'dis spañs na //
- su zig 'phral du thar bar bgyid // 20 //

[45] 9. P rigs 10. P ci'i 11. P dañ bas 12. P gis 13.
Skt. dhārayiṣyanti, DP 'jig 14. P lañ

mgon med rnams kyi¹⁵ skyob¹⁶ pa khyod //

bgrod pa mchog tu gśegs gyur pa //

kyi hud bu ni 'tsho ba yi //

re ba da ni ma mchis so // 21 //

5 bdag ñid chen po khyod kyis gañ //

sdug pa kun dañ bral 'gyur źes //

gsuñ gi dam pa bka' stsal te //

legs gsuñs¹⁷ yin par deñ 'tshal to // 22 //

[46] de de ltar rnam pa mañ por smre sñags 'don ciñ dge bsñen

10 de la smras pa / kye bcom ldan 'das de'i ñan thos chen po 'ga'

zig lus pa yod dam / bcom ldan 'das kyis bstan pa su la rjes su

gtad nas mya ñan las¹ 'das par¹ mdzad / de nas dge bsñen des smras

pa // ded dpon bcom ldan 'das kyis² gnas brtan 'od sruñs chen po

la³ bstan pa³ yoñs su gtad⁴ nas mya ñan las 'das so // gnas

15 brtan 'od sruñs chen pos kyañ bcom ldan 'das kyi bka' ñid kyis

gnas brtan kun dga' bo la bstan pa rjes su gtad nas mya ñan

las 'das so źes thos te / da ltar ni gnas brtan kun dga' bo

bdag ñid che ba / bstan⁵ pa gces par 'dzin pa yin te / de da

ltar de bzin gśegs pa bzin du sñiñ rjes groñ dañ groñ khyer

20 dañ / groñ rdal dañ / tshoñ 'dus la sogs pa de dañ der soñ nas⁶

sdug pa'i sems can rnams rjes su 'dzin par byed do // de bzin

du sems can dge ba'i rtsa ba ma bskyed⁷ pa rnams ni dge ba'i

rtsa ba skyed par byed do // dge ba'i rtsa ba'i rgyun yañ dag

par bsags pa rnams ni yoñs su smin par byed do // dge ba'i rtsa

25 ba'i rgyud yoñs su smin pa rnams ni rnam par grol bar byed do //

de bzin (232b) du sman pa bzañ po bzin du ñon moñs pa'i nad kyis

zin pa'i sems can rnams ni chos ston pa'i sman gyi sbyin pas gso

bar byed do // ñi ma bzin ñon moñs pa'i mun par žugs pa'i sems

can rnams la ni dam pa'i chos ston pa'i 'od zer gyi⁸ tshogs kyis

30 ñon moñs pa'i mun pa sel bar byed do // zla ba bzin du tshig gi

'od zer gyi tshogs kyis gdul bya'i ku mu ta'i tshal gyi⁹ kha dbye

[45] 15. P kyis 16. P skyobs 17. D gsuñ

[46] 1. P 'da' bar 2. P kyi 3. Skt. śāsanam, DP om.

4. P btad 5. P brtan 6. P bas 7. P skyed 8. P gyis

9. P gyis

bar byed do // 'khor los sgyur ba'i rgyal po b'zin du gdul bya
 khams kyi rgyal po ston phrag dam pa'i chos ston pas 'dul bar
 byed do // señ ge ltar rañ gi ses rab kyi spobs pa'i sgras mu
 stegs ñan pa'i ri dags kyi tshogs dag 'byer¹⁰ bar byed do //
 5 lam stor ba dag yañ dag par ston pas gdul bya'i tshoñ pa rnams
 sgröl bar byed do // ded dpon ltar¹¹ dam pa'i chos kyi zoñ
 la 'jug par byed do // sprin chen po ltar dge ba'i rtsa ba'i
 sa bon skyed par byed do // pha dañ ma ltar phan pa dañ gnod
 pa¹² ñe bar ston par byed ciñ ma dul ba'i sems can rnams ni
 10 'dul bar byed do // ma grol ba rnams ni grol bar byed do //
 dbugs ma phyin pa rnams ni dbugs 'byin par byed do // yoñs su
 mya ñan las ma 'das pa rnams ni yoñs su mya ñan las 'da' bar
 byed do // de b'zin du ñam thag pa chen pos ñen pa'i sems can
 rnams ni 'jigs¹³ pa chen po las thar bar byed do // mdor na
 15 bdag ñid chen po deş¹⁴ ni sañs rgyas kyi bya ba byed do //
 de ñid rjes su sbron cig dañ / des ni khyed kyi bu ñam ña ba
 'di las thar bar byed par nus so //
 [47] de thos pa dañ ded dpon ñi ma srog stor ba las slar
 (233a) rñed pa b'zin du śin tu dga' ste rtab¹ bag gis dris
 20 pa / 'phags pa kun dga' bo de da lta gañ na b'zugs / des smras
 pa / ded dpon gnas brtan kun dga' bo ni da lta² yañs pa can
 gyi a mra skyoñ ba'i nags na b'zugs so zes thos so // de nas
 ded dpon ñi ma de ma thag lañs te pus mo'i lha ña gñis sa
 la btsugs³ nas yañs pa can gañ na ba der btud nas bu dañ
 25 bral ba'i sdug bñal gyis ñen ciñ mchi ma'i chu rlabs kyis
 gdoñ gi padmo khebs b'zin du mchi mas kun tu khyab pa dañ
 ldan žiñ bsam pa drag pos gnas brtan kun dga' bo la gsol
 ba 'debs pa la žugs par gyur to //

[46] 10. P 'byel! 11. P om. 12. P par 13. D 'jig 14.
P de

[47] 1. D rtab 2. D ltar 3. P gtsugs

gal te khyed ni slob dpon mchog //
sems can bsam mkhyen mchog yin na //
bsam dañ bag la ñal⁴ mkhyen to //
gsol ba 'debs pa 'di gson cig // 1 //
5 sañs rgyas bcom ldan slob ma ni //
rdzu 'phrul rtse dañ mya ñan 'das //
⁵de yi⁵ bstan pa 'phel byed pa'i //
khyed gcig pu ni lus par gyur // 2 //
khyod ni 'gro ba'i dpuñ gñen dañ //
10 khyod ni dbugs phyin gyur pa yin //
rtag tu sems can don mdzad pa //
da ltar dgoñs pa gzir bar mdzod // 3 //
mgon khyod ma lus bsruñ ba ni //
'di 'dra de riñ bźugs bźin du //
15 smre sa med par bdag gi bu //
ci phyir 'di ltar gsod par byed // 4 //
gal te 'gro don mi mña' na //
khyed 'dra ba ni bźugs mi 'gyur //
'gro ba dad ldan gsod bźin du //
20 'di la ji ltar btañ sñoms mdzad // 5 //
'gro ba'i don du sku lus ni //
brtul źugs bzañ po 'dzin⁶ mdzad pa'i //
thugs rje de mñon mdzad nas ni //
bdag gi bu la dgoñs su gsol // 6 //
25 las kyi sgo kun bcom gyur ciñ //
skyabs med dpuñ gñen med par ni //
mya ñan 'dam (233b) la nub pa bdag⁷ //
chuñ mar bcas pa gdon⁸ du gsol // 7 //
śā kya'i⁹ señ ges⁹ khyed ñid ni //
30 da ltar gtso bor bstan mdzad na //
'gro la phan pa gźan gañ la //
gźan gañ la ni gsol ba btab // 8 //

[47] 4. P ñam 5. P de'i 6. P 'jigs 7. P dag 8. P don
9. P se ñges

- gtso bo khyod ni ma gtogs pa //
 bu yi skyabs gzan ma mchis pas //
 de bas riñs par byon nas ni //
 bdag gi bu ni bskyab¹⁰ tu gsol // 9 //
 5 bu yi¹¹ mya ñan bzod dka' la //
 rañ bzin ñan pa'i dgras¹² zin pa'i //
 chuñ mar bcas pa dga' bral la¹³ //
 kun dga'¹⁴ deñ ni dga' skyed¹⁵ gsol // 10 //
- [48] de nas bar skabs der gnas brtan kun dga' bo sñiñ rjes¹
 10 gduñs bzin du ñin lan gsum mtshan lan gsum du ñan thos kyi mig
 gis 'jig rten la bltas te / su ni 'grib / su ni 'phel / su ni
 gsod par gyur / su ni ñam ña bar gyur / su ni sdug bsñal bar
 gyur / su ni ñan soñ la gzol / su ni ñan soñ la bab / su ni
 ñan soñ lam las blan te mtho ris dañ thar pa la gzag par bya /
 15 su ni 'dod pa'i 'dam du byiñ ba lag nas drañ bar bya / su ni
 'phags pa'i nor dañ bral ba la 'phags pa'i nor gyi dbañ phyug
 gi² bdag po la rab tu gzag³ par bya zes gnas brtan kun dga'
 bos gnas brtan sā ri'i bu dañ mñam pa'i mig gis bltas na / gzon
 nu gser mdog dge ba'i⁴ rtsa ba'i⁴ tshogs ñe bar bsags pa
 20 ñam thag pa chen pos ñen par gyur par mthoñ ño // mthoñ nas
 kyañ yañ de ñid nas gnas gzan du rdzu 'phrul gyis⁵ glañ po
 che'i sna lta bu'i lag pa brkyañ nas de'i mod kho na la⁶
 rgyal po ma skyes dgra khañ bzañs kyi steñ gi gzi na sin tu
 bag med par gnas pa na / se gol gyi⁷ sgras go bar byas nas
 25 sgra gsal bar smras pa / rgyal po chen po gañ gzon nu gser
 mdog rañ ñid (234a) kyis rnam par ma dpyad pa ni legs par
 byas pa ma yin no // de yañ da lta gnod pa med ciñ ñes pa
 ma byas bzin du rgyal po'i khab nas phyuñ ste dur khrod chen
 por khyer nas gsod kyis de las zlog sig // de nas gnas brtan
 30 kun dga' bo'i tshig de thos pa dañ / rgyal po rtab bag tu
 riñs par⁸ gnas brtan kun dga' bo khañ bzañs kyi steñ na 'dug

[47] 10. P skyabs 11. P mo 12. Skt. putrasokāriṇā, DP sgras
 13. D ba 14. P dga' bo 15. P bskyed

[48] 1. P brtses 2. P gis 3. P bzag 4. P om. 5. P gyi
 6. D las 7. D gi 8. P por

pa la phyag byas te lañs nas sgra chen por phyogs bźir bos pa /
 kye ñon cig gañ dur khrod chen por riñs pa riñs par soñ nas /
 gźon nu gser mdog gsod par byed pa la ña'i tshig gis thar par
 byed pa de la ñas gser gyi za ma tog chen po dañ / yul gyi
 5 mchog lña sbyin no // rgyal po'i tshig de thos pa dañ / gźon
 nu de ni skye bo mañ po'i yid du 'oñ ba yin pas srog chags
 brgya stoñ du mas riñs par brgyugs par gyur to //

[49] de nas bar skabs der gśed ma pa rnams rgyal po'i
 skyes bu de rnams kyis sruñs¹ nas gźon nu gser mdog khyer
 10 te dur khrod chen por phyin to / bu mo ka śi mdzes dga' mo
 yañ rañ gi ñe du rnams kyis gos sñon po dañ / ser po dañ /
 dmar po dañ / dkar pos brgyan pa byas pa'i khyogs la bteg ste²
 dur khrod chen por khyer nas de'i gñen rnams kyis³ de phyogs
 gcig tu bźag ste / śiñ bsdus nas ro bsregs pa'i śiñ brtsig⁴
 15 pa la źugs te / gśed ma pa⁵ de rnams kyis smras pa / khyed
 rnams kyis re źig 'di'i ro bsregs⁶ pa'i śiñ ma brtsigs⁷ par
 ci tsam na khyed kyis ñed kyi gźon nu gser mdog gsal śiñ la
 skyon⁸ te / bsad kyi bar du⁹ yud tsam źig sdod cig / de ci'i
 phyir źe na / gźon nu gser mdog de dañ bu mo ka śi mdzes dga'
 20 mo ro (234b)¹⁰ bsreg śiñ¹⁰ gcig la bźag ste bsreg¹¹ par bya'o
 źes smras nas / gsal śiñ sa¹² la btsugs par gyur to //

[50] gźon nu gser mdog gsal śiñ sa la btsugs pa bltas¹
 nas ma rjes su dran te / sdug bsñal drag pos rgyud źu bar
 byas pas mchi ma glog² pa la źugs par gyur te / da³ ltar ma
 25 ña dañ bral bar thos pa dañ gnas skabs cir gyur źig gu /
 gañ gis⁴ tshe thun dañ po'i mtshan phyed la ma mthoñ na yañ
 śin tu gnod pa drag po myoñ na des deñ bu gcig pa ña⁵ dañ
 bral na srog ji ltar 'dzin par 'gyur / kyi hud ña ni 'di lta
 bu'i⁶ skal pa ñan pa ste / ña skyes pas ma ña dañ bral ba'i
 30 sdug bsñal ñams su myoñ bar gyur to // de nas gśed ma pa rnams
 kyis gsal śiñ de sa la btsugs te phan tshun smra bar rtsom pa/

[49] 1. D bsruñs 2. P te 3. P kyī 4. P brtsigs 5. P om.
 6. D bsreg 7. D brtsig 8. P bskyon 9. P om. 10. P
 bsregs ciñ 11. P bsregs 12. D om.

[50] 1. P ltas 2. P klogs 3. Skt. sāmpratam, DP de 4. D gi
 5. D om. 6. P bu

bdag cag las su ⁷zig gis g^zon nu 'di gsal ⁷śiñ la⁷ skyon⁸ par bya /
 der yañ re re nas sgyu byed pa la ⁷zugs te / khyed rnams kyis
 skyon cig / ña ni deñ mgo bo'i nad kyis ⁷śin tu gzir to / de b^zin
 du ña ni rgyab nas gzer ro⁹ / ña ni mchan¹⁰ khuñ nas gzer ro
 5 ⁷zes zer ⁷ziñ de rnams gañ yañ bya ba ma yin pa de byed par spro
 bar ma gyur to //
 [51] de nas g^zon nu gser mdog gis de rnams phan tshun smra
 ba thos nas gsal ⁷śiñ sa la btsugs pa la bltas te / kyī hud da
 ni ñes par ña med par 'gyur ro ⁷zes 'khor ba'i ñes pa la skyo
 10 ⁷ziñ thar pa'i lam mñon par 'dod pas bdag ñid dga' ba dañ bral
 bar ⁷śes nas mchog tu 'jigs pa'i mya ñan gyis g.yo ba'i mig gis
 lta ⁷ziñ cho ñes 'debs pa la ⁷zugs te kyī hud sdug bsñal lo //
 da ni ña'i ⁷śin tu rñed par dka' ba'i dam pa'i chos (235a) kyī
 dga' ston rñed nas don gyi bya ba ma byas pa ñid na 'chi bar
 15 'gyur ro // kyī hud yañ 'khor bar 'khor bar 'gyur ro // slar
 'khor ba'i btson ra chen por gnas par 'gyur ro / yañ 'khor
 ba'i 'brog stoñ par yoñs su 'khyam¹ par 'gyur ro // yañ 'khor
 ba'i tshañ tshiñ chen por ⁷zugs par 'gyur ro // yañ 'khor ba'i
 g.yañ sa chen por² rab tu ltuñ bar 'gyur ro // yañ 'khor ba'i
 20 'dam rdzab kyī nañ du gnas par 'gyur ro // yañ bdag ni yañ sos
 dañ / thig nag dañ / bsdus³ 'joms dañ / ñu 'bod dañ / ñu 'bod
 chen po dañ / tsha ba dañ / rab tu tsha ba dañ / mnar med pa
 la sogs pa'i dmyal ba rnams su skye bar 'gyur ro // slar yañ
 bdag glañ po che dañ / ba lañ dañ / ma he dañ / ri boñ dañ /
 25 ⁷śa ra bha⁴ dañ / ri dvags⁵ ru ru dañ / ⁶gnag dañ⁶ / byi la ste
 sna tshogs pa'i skye gnas su ⁷skye bar⁷ 'gyur ro // slar yañ
 rtag tu bkres pa dañ / skom pa la sogs pa'i sdug bsñal chen
 po dañ / sdug bsñal ba dañ / yid mi bde bas ñen pa rnams dañ /
 bza' ba dañ / btuñ ba'i sgra rnams yañ mi thos ⁷śiñ bśañ ba
 30 dañ / gcin dañ / mchil ma dañ / ñar snabs⁸ la sogs pa za ⁷ziñ
 yi dags lkog⁹ ma'i lba ba can du skye bar 'gyur ro //

[50] 7. P las 8. D bskyon 9. P to 10. P chan

[51] 1. D 'khyams 2. D po 3. P sdus 4. D bā 5. D dags
 6. D om. 7. P om. 8. P rnabs 9. P lkogs

- [52] dper na u dum ba¹ ra'i me tog ni brgya lam na lan 'ga'
na² 'byuñ ba ltar de b'zin g'segs pa dgra bcom pa yañ dag par
rdzogs pa'i sañs rgyas ni 'jig rten du brgya lam na³ lan 'ga'
'byuñ bar 'gyur ro 'zes thos te / de b'zin g'segs pas gsuñs pa'i
5 chos 'dul ba 'jig rten du ston par mdzad pa yañ 'byuñ bar dka'
bar 'ses so // dal 'byor ni rñed par dka 'o / mir skye ba ni
rñed par dka 'o / (235b) 'phags pa'i yul du skyes pa dañ /
dbañ po tshañ ba dañ / glen pa ma yin pa dañ / 'on pa ma yin
pa dañ / lkugs pa ma yin pa dañ / lag brdas⁴ mi smra ba dañ /
10 legs par b'sad pa dañ / ñes par b'sad pa'i chos rnams kyi don
b'sad pa rñed⁵ par dka 'o⁵ 'zes thos la / bdag kyañ skyabs dañ
bral bas deñ ni med par 'gyur te / mi khom pa brgyad las thar
pa'i mir skye ba ñid kyañ da ni 'bras bu med par 'gyur na de
la da ci 'zig bya / ci bcom ldan 'das thugs rje chen po dañ
15 ldan pa'i sañs rgyas b'zugs pa ni gañ 'zig rjes su dran pas ña
gnas skabs 'di lta bu mgon med pa / skyabs med pa / skyob⁶ pa
med pa / dpuñ gñen med pa / snañ ba med pa / 'sin tu ñam thag
pa'i sdug bshal gyis ñen par gyur pa la thugs rje chen po'i
dbañ gis byon nas yoñs su skyob⁶ par mdzad par gyur pa 'zig na /
20 bcom ldan 'das de yañ ña'i skal ba ñan pa'i ñes pas myur ba⁷
myur bar yoñs su mya ñan las 'das pas de la da su 'zig gnas
skabs 'dir rjes su dran par bya / su 'zig ña la de b'zin g'segs
pa b'zin du thugs rje chen pos byon nas yoñs su skyob par byed
par 'gyur 'zes re thag chad de 'dar⁸ ba la 'zugs pa dañ /
25 [53] de la yañ blo skyes pa / gnas brtan kun dga' bo¹ 'zes
bya ba bdag ñid chen po b'zugs kyis de rjes su dran par bya ste /
bdag ñid chen po de la² sems can thams cad la phan par sems pa
la rtse gcig pa'i rgyud chen po dañ ldan pa bcom ldan 'das de
dañ³ gnas brtan 'od sruñs chen pos bstan pa ma lus par rjes⁴
30 su (236a) gtad pa yin te / des⁵ da ltar sems can thams cad la
phan pa mdzad pa / de ni rdzu 'phrul che ba / mthu che ba yin

[52] 1. D bā 2. D om. 3. P om. 4. P brdal 5. P pa dka' bo
6. P skyobs 7. P bar 8. Skt. kámpitum, D dpyod 'dar,
P dpyod pa 'dar

[53] 1. P dga'o 2. P las 3. P deñ 4. P rje 5. P de

par thos te / gnas brtan kun dga' bos ni phoñs pa 'di las bdag
 yoñs su skyob par spyod kyi⁶ / de ñid rjes su dran par bya 'o
 sñam du bsams nas mchi mas mig khebs⁷ śiñ 'khor ba'i 'jigs pas
 skyo la mchog tu yid byuñ bar gyur pa'i bsam pa drag pos gnas
 5 brtan kun dga' bo spyan drañ ba la źugs so //
 'khor ba'i 'jigs pas skrag gyur pa //
 dga' dañ bral bar⁸ gnas pa dag //
 gnas brtan kun dga' bo la źus //
 bdag la khyod gsan mdzad pa'i rigs // 1 //
 10 kun mkhyen thugs rje'i bdag ñid can //
 de ni mya ñan 'das gyur la //
 bdag ñid chen po⁹ 'od sruñs la //
 'gro ba'i don gyi khur btad¹⁰ do // 2 //
 gnas brtan 'od sruñs chen pos ni //
 15 don byas mya ñan 'das nas ni //
 'gro ba'i don ni 'byor ba'i phyir //
 khyed ñid la ni khur yañ btad¹⁰ // 3 //
 'jig rten gñen¹¹ 'gyur¹² rdzogs sañs rgyas //
 'gro ba kun la phan brtson dañ //
 20 grags ldan 'od sruñs chen po yañ //
 da ltar mya ñan 'das par gyur // 4 //
 khyed ni mgon med rnams kyi mgon //
 'jigs pa rnams la mi 'jigs stsol //
 ñal ba rnams kyi bsti sa dañ //
 25 skyabs don gñer ba rnams kyi skyabs¹³ // 5 //
 ston pa'i bya ba khyed mdzad pas //
 khyed ñid 'jig rten gñen gcig pu //
 sañs rgyas slob ma rnams kyi mchog //
 khyed ni bstan pa gces mdzad pa // 6 //
 30

[53] 6. D cig 7. P kheñs 8. P bas 9. P po'i 10. D gtad
 11. P mñen 12. P gyur 13. P skyab

- gal te sdug bsñal sa 'og las //
- deñ bdag gdon par ma mdzad na // (236b)
- khyed las gźan pa'i mgon po ni //
- da¹⁴ ltar med pas bdag bcom lags // 7 //
- 5 skyes nas ñes par 'chi bas na //
- 'chi bas bdag skrag ma lags kyis //
- ji ltar 'khor ba'i btson ra las //
- 'byin par mdzad pa khyed kyis mkhyen // 8 //
- de bźin mi khom brgyad¹⁵ spañs pa'i¹⁵ //
- 10 dal ba thob pa rñed dka' ba //
- don ma byas pas 'chi 'gyur bas¹⁶ //
- des bdag śas cher sdug bsñal gyur // 9 //
- sañs rgyas thams cad gzigs pa ni //
- 'byuñ ba ñes par rñed dka' bas //
- 15 khyed gśegs nas ni ji ltar bdag //
- 'bras med mi 'gyur de ltar mdzod // 10 //
- khyed ni thugs rje mi g.yo ba //
- srog chags kun la mña' gyur pa //
- thar pa'i lam¹⁷ ni mñon 'dod pa'i //
- 20 bdag la btañ sñoms¹⁸ mdzad mi rigs¹⁸ // 11 //
- gal te khyed ni gtso can te //
- sems can kun gyi don brtson na //
- śin tu ñam ñar źugs gyur pa //
- bdag la gzigs par mdzad du gsol // 12 //
- 25 de ltar skyob pa med pa la //
- ¹⁹lha yi¹⁹ spyān gyis gzigs nas ni //
- khyed deñ²⁰ myur du gśegs nas su //
- bdag la skyabs par mdzad pa'i rigs // 13 //
- [54] de nas bar skabs der gnas brtan kun dga' bo bdag ñid
- 30 che ba / 'gro ba ma lus pa'i don yoñs su rdzogs par bya ba'i
- phyir ñes par źugs pa / sñiñ rje dañ ldan pa des de bźin du

[53] 14. P de 15. P spañ ba'i 16. P ba 17. Skt. mokṣa-
mārgābhilāṣiṇam, DP las 18. D mi mdzad rigs 19. P lha'i
20. P de

sems can mtha' yas pa'i spyod pa la lta źiñ phan par sems pa'i
 rgyud¹ dañ ldan pa'i mchog tu ñon moñs pa dañ ldan pa'i lha'i
 mig gis gźon nu gser mdog gnas skabs 'di lta bur 'dug pa mthoñ
 nas² / sems kyi 'jug pa sñiñ rjes yañ dag par bskul³ bas lha'i
 5 snañ bas sa'i dkyil 'khor (237a) rnams snañ bar byas nas dgra
 bcom pa lña brgyas yoñs su bskor te / 'phral du rdzu 'phrul
 gyis nam mkha'i gźi la 'phags te mtshams⁴ kyi sprin gyis g.yogs
 pa bźin du nam mkha'i ños kun tu bkañ ste / sa'i dpal gyi⁵
 tshogs bźin du dpal gyis lus 'bar bar gyur ciñ dur khrod du
 10 mñon par bltas te yañ dag par chas pa dañ / rgyal po ma skyes
 dgra khañ bzañs kyi steñ na 'dug pas gnas brtan kun dga' bo
 dge sloñ gi dge 'dun chen po dañ lhan cig zla ba kham pa lta
 bur ñe bar bskor te / rdzu 'phrul gyis nam mkha' la 'phags
 nas mtshams kyi sprin bźin du nam mkha'i⁶ ños brgyan te / dur
 15 khrod chen por⁷ mñon par⁷ phyogs nas 'gro bar mthoñ ño //
 de mthoñ ba dañ yañ de 'di sñam du sems te / gnas brtan kun
 dga' bo ni gźon nu gser mdog gi phyir gśegs pa yin la / de
 bźud nas kyañ ño mtshar śin tu che ba'i chos ston par mdzad
 pa yin gyi⁸ ña yañ dur khrod chen por 'gro bar bya sñam mo //
 20 de nas de'i mod la gnas brtan kun dga' bo 'khor dañ beas pa
 la phyag byas te / khañ bzañs steñ⁹ nas riñs pa riñs par babs
 te / srog chags brgya stoñ du mas yoñs su bskor nas rkañ pa
 gñis kyi¹⁰ dur khrod chen por chas so // bar skabs der¹¹ gśed
 ma pa rnams rgyal po'i skyes bu de rnams kyi mtshon phyar te
 25 bsdigs¹² pa / ci'i phyir 'di ltar phyi śol byed / myur du gźon
 nu 'di gsal śiñ la skyon cig / de nas gśed ma pa de rnams¹³
 skrag te / gźon nu gser mdog gsal śiñ la bskyon par bya 'o
 źes smras nas gsal śiñ la skyon¹⁴ par brtsams pa dañ / gźon
 nu gser mdog 'khor ba'i ñes pas (237b) yid byuñ ba'i sems
 30 dañ / re thag chad par gyur nas cho ñes 'debs pa la źugs te /
 kyi hud 'phags pa kun dga' bos bdag yoñs su spañs te gañ la

[54] 1. P rgyu 2. P ba dañ 3. P skul 4. DP 'tshams 5. P
 gyis 6. P kha'i 7. P om. 8. P gyis 9. D om. 10. P
 kyi 11. D kyi 12. P bsdig 13. D om. 14. D bskyon

mkhyen par gsol yañ yoñs su ma skyabs¹⁵ pa ni sdug bsñal lo //
 [55] de nas bar skabs der gnas brtan kun dga' bo bdag ñid
 che bas riñ po ñid nas 'oñs bzin du skad sin tu gsal bas phyogs
 kun tu khyab par byas te / gzon nu gser mdog dbugs dbyuñ ba'i
 5 phyir smras pa / bu ma 'jigs sig / khyed lta bu'i gdul bya rnams
 kyi don du ñas sbrul dug can lta bu'i lus 'di bzuñ ba yin gyi¹
 bu ma 'jigs sig / ñas deñ khyod ñam ña ba 'di las yoñs su thar
 bar bya 'o // deñ ñas sañs rgyas bcom ldan 'das kyi thugs la
 dgoñs pa rdzogs par bya 'o // deñ ñid ñas gañ bcom ldan 'das
 10 de bzin gsegs pa dgra bcom pa yañ dag par rdzogs pa'i sañs
 rgyas mkhyen ciñ gzigs pa dañ / gnas brtan 'od sruñs chen pos
 bstan pa ña la gtad pa de yañ 'bras bu yod par bya 'o // deñ
 ñas de bzin gsegs pa'i ñan thos rnams kyi mchog gi bdag ñid
 che ba² ñe bar bstan³ par bya 'o // deñ khyed kyi yid la re
 15 ba yoñs su rdzogs par bya 'o // deñ khyed kyi⁴ 'chi ba'i 'jigs
 pa 'di dañ 'khor ba'i 'jigs pa bsal bar bya 'o // deñ khyed
 kyi the tshom gyi rnam pa yin nam ma yin sñam pa'i zug rñu
 dbyuñ bar bya 'o // lta ba ñan pa'i rab rib kyis khebs pa'i
 mig⁵ ye ses kyi mig sman gyi thur mas rnam par snañ bar bya 'o //
 20 deñ khyed kyi khro ba'i me gzig par bya 'o // deñ khyed 'dod
 chags dañ bral bas bskyab⁶ par bya 'o // (238a) deñ khyed kyi
 dge ba'i sa bon bskyed par bya 'o // deñ khyed 'khor ba'i 'dam
 las gdon par bya 'o // deñ khyed sdug bsñal gyi rgya mtsho las
 bsgral bar bya 'o // deñ khyed 'khor ba'i 'brog dgon pa'i mthar
 25 dbyuñ bar bya 'o // deñ khyed ñon moñs pa'i 'chiñ ba gcad⁷ par
 bya 'o / deñ khyed ñon moñs pa'i sgo glegs gcad par bya 'o //
 deñ ñas ji ltar khyed kyi mtha' bye ba brgya stoñ dpag tu med
 par sin tu rñed par dka' ba ñon moñs pa dañ ñe ba'i ñon moñs
 pa spañs nas dgra bcom pa ñid thob pa de ltar ñas bya 'o //

[54] 15. D bskyabs

[55] 1. P gyis 2. P bar 3. D brtan 4. P kyis 5. D om.
6. P skyabs 7. P spyad

- deñ ni ñon moñs bud śiñ kun //
- ye śes me yis bsreg par bya //
- deñ⁸ ni the tshom med pa'i blos //
- tims⁹ dañ bral ba ñid du gyur // 1 //
- 5 deñ ni bu khyod mi thogs par //
- yun riñ¹⁰ bskyed¹¹ pa'i skye ba'i śiñ //
- ye śes chen po'i rdo rje yis //
- bcad dka' śin tu gcod par 'gyur // 2 //
- chags chu dregs pa'i dba' kloñ can //
- 10 ña rgyal chu rlabs srid mtsho las //
- brtson pa'i gziñs la legs źon te //
- khyod ni rab tu rgal bar gyur // 3 //
- skye ba'i¹² lhun can¹² rga¹³ ba'i rtse¹⁴ //
- 'chi ba'i ri khrod dog pa ni //
- 15 ye śes rdo rje chen po yis //
- sdug bsñal ri bo gźig par 'gyur // 4 //
- bskal pa bye ba brgya stoñ du //
- gañ źig khyod kyis¹⁵ ma thob gnas //
- de 'dra śin tu rñed dka' yi //
- 20 gnas med deñ ni thob par 'gyur // 5 //
- [56] de nas gnas brtan kun dga' bo las de dag thos pa dañ /
- gźon nu gser mdog srog¹ gtor ba las slar rñed pa bźin du dbugs
- phyin ciñ² śin tu dga' bas ba spu ldañ ba dañ / nam mkha'i
- ños su śas cher lta źiñ³ gnas brtan kun dga' bo la dga'⁴ bas
- 25 bsdus (238b) pa'i yid rtse gcig tu gyur to // de nas rgyal
- po'i skyes bu de rnams kyis gsod ma pa rnams la smras pa /
- śes ldan dag dge sloñ nam mkha'i ños la rten⁵ ciñ 'oñ ba 'di
- dag ni sñiñ rje can yin pas 'di dag 'oñs nas gal te bar chod
- byed kyis⁶ myur du gźon nu 'di gsal śiñ la skyon cig / khyed
- 30 rnams rgyal po'i khrims las 'das pas sdug bsñal chen po thob

[55] 8. D de 9. Skt. gatajvaraḥ, DP rigs 10. P riñs 11. D
 skyed 12. D lhan cig 13. Skt. jarāliṅgam, DP dga' 14.
 P tshe 15. P kyis

[56] 1. D om. 2. D ciñ rñed nas 3. P bźin 4. P bka' 5. P
 brten 6. P kyis

par 'gyur⁷ ta re / de nas gśed ma pa de rnams bu dañ / bu mo
dañ / nañ mi dañ / ñe du dañ / srog dañ bral bas 'jigs skrag
nas gżon nu gser mdog bteg ste⁸ gsal śiñ la gzugs par brtsams
pa dañ / gnas brtan kun dga' bos de'i mod kho na la ji ltar
5 gsal śiñ de'i steñ du zla ba'i dkyil 'khor dañ 'gran du ruñ
ba / lte ba yañs pa dañ ldan pa'i padma chen po byuñ bar gyur
la / ⁹padma de'i⁹ steñ du lte ba la gżon nu gser mdog skyil¹⁰
mo kruñ¹¹ gis 'dug pa de ltar byin gyis brlabs so // padma
de'i lte ba'i steñ na gżon nu gser mdog skyil¹⁰ mo kruñ¹¹ gis
10 'dug pa mthoñ ba dañ / nam mkha'¹² las lha bye ba brgya stoñ
dpag tu med pas ca co'i sgra bton te /

kye ma 'o bstan pa'i bdag ñid che //
kun mkhyen gyi ni rmad byuñ dañ //
de bżin gśegs pa'i rnam 'phrul gañ //
15 de bżin ñan thos rnams kyañ byed // 1 //
deñ¹³ ni 'phags pa kun dga' bos //
bdag ñid che mtho¹⁴ rab ston ciñ //
bde gśegs bżin du byed pa ni //
yañ dag śin tu rmad byuñ che // 2 //
20 phoñs pa'i mun pa kun sel ba'i //
rgyal po'i ñi ma nub gyur kyañ //
kye ma gnas brtan kun dga' bos //
dpal ldan ñi ma 'di śar ro // 3 //
'gro ba nam mkha'i dkyil (239a) 'khor du //
25 gnas brtan kun dga'i zla ba yis //
rañ gi bdag ñid śes rab che'i //
'od kyi dri ma med par byas // 4 //
bder¹⁵ gśegs sgron ma dañ bral bas //
'gro ba'i mun pas khyab gyur la //
30 'phags pa kun dga'i sgron ma yis //
deñ ni yañ dag gsal bar byas // 5 //

[56] 7. D gyur 8. P te 9. Skt. tasya ca padmasyopari, DP
zla ba'i 10. P dkyil 11. P dkruñ 12. P mkha'i 13.
Skt. cādyocair, DP de 14. P mthoñ 15. P bde

yon tan bsam mi khyab kun ldan //
 sañs rgyas rin chen nub gyur kyañ //
 dpal ldan 'gro ba'i gtsug nor bu //
 'phags pa kun dga' yañ dag 'phags // 6 //

5 [57] de nas gnas brtan kun dga' bos ston ka'i zla ba'i
 dkyil 'khor ltar¹ dri² ma med pa bas lhag pa'i 'od dañ ldan pa
 mtshams kyi sprin gyis bskor³ ba'i ñi ma lta bu sa'i dpal ma
 lus pa bzin du dpal gyis lus 'bar bar gyur pa / rañ gi⁴ gzi
 brjid kyi ñi ma'i 'od zil gyis gnon pa / dgra bcom pa lha
 10 brgyas⁵ yoñs su bskor te phyin pa dañ / nam mkha'i ños ñid
 na gnas bzin du gzon nu gser mdog la gsuñs pa /

'jig rten du ni lan 'ga' zig //
 mig ldan g.yul gyi mthar byon pa //
 lha dañ mi yi ston pa yi //

15 de bzin gsegs pa 'byuñ bar 'gyur // 1 //
 sdug bsñal thams cad rnam⁶ sel ba'i //
 chos gañ rab tu ston pa dañ //

sdug bsñal sdug bsñal kun 'byuñ dañ //
 sdug bsñal yañ dag 'das pa dañ //

20 'phags pa'i lam ni yan lag brgyad //

zi ba mya ñan 'das 'gro ba // 2 //

chos 'di ston par mdzad pa na //

sdug bsñal thams cad sel byed pa'i //

ses pas mi ses bcom nas ni //

25 slar ni 'byuñ bar mi 'gyur ro // 3 //

[58] de nas tshig 'di thos pa'i rjes thogs ñid la gzon nu
 gser mdog 'jig tshogs la lta ba'i ri bo mthon po ñi su ye ses
 kyi rdo rjes bcom nas rgyun du zugs pa'i 'bras (239b) bu mñon
 sum du byas so // de nas gzon nu gser mdog tshon pa rñed pa
 30 rñed pa lta bu 'am / zin pa lo legs pa lta bu 'am / dpa' bo¹
 g.yul las rgyal ba lta bu 'am / 'khor los sgyur ba'i rgyal po

[57] 1. D bltar 2. Skt. -amala-, DP om. 3. P skor 4. P gis
 5. P rgyas 6. P rnam

[58] 1. P bos

- thob pa² ltar mchog tu dga' ba dañ / mgu ba skyes par gyur nas
 de ñid du gnas bzin du lag pa thal mo sbyar te gnas brtan kun
 dga' bo la mñon par bstod par brtsams³ pa /
- 5 gnas brtan kun dga' phyag 'tshal lo //
 gnas brtan mchog la phyag 'tshal lo //
 rgyal sras rnams kyi tog gyur pa'i //
 thub pa che la phyag 'tshal lo // 1 //
- 10 e ma'o khyod kyi thugs rje rgyas //
 e ma'o thugs rje mchog ldan pa //
 gañ gis bdag ni ñam ña ba //
 chen po las ni deñ⁴ mdzad thar // 2 //
- 15 'jigs pas ñen ciñ mgon med bdag //
 mgon po khyod kyis thar mdzad pa //
 'jig rten mgon zes mi yul gyi //
 gnas su khyed kyi sgra bsgrags gyur // 3 //
- 20 sdug bsñal tsha bas gduñs pa yi //
 'jig rten khyed kyis 'dzin mdzad ciñ //
 byams dañ sñiñ rje bsil ba'i 'od //
 thub pa zla ba śar ba yin // 4 //
- 25 dge ba'i bśes dañ mjal⁵ nas ni //
 khyed kyis bdag la gañ thob mdzad //
 bya ba de ni mas min žiñ //
 pha dañ gñen rnams kyis ma yin // 5 //
- 30 ñan soñ thams cad sgo bcađ⁶ ciñ //
 thar pa'i sgo ni kun tu phye⁷ //
 rgya mtsho thams cad skams pa dañ //
 rus pa'i ri las thar par mdzad // 6 //
- 'khor ba thog mtha' dbus med ciñ //
 ñon moñs 'jigs pas dkrugs pa las //
 30 blo dañ bcas pa'i yon tan gyis //
 khyed kyis⁸ mthar⁹ ni bžag par gyur // 7 //

[58] 2. P po 3. P rtsom 4. not in Skt. 5. P 'jal 6. D
 gcađ 7. P phyed 8. D kyi 9. P mtha'

thog med dus (240a) nas źen pa yi //
 lta ba'i zug¹⁰ rñu legs 'byin pa'i //
 sman pa'i mchog 'dir rñed pas na //
 bdag ni nad med bde ba skyes // 8 //

5 [59] de nas lha rnams kyis gnas brtan kun dga' bo'i sems
 la bltas¹ nas skad cig ma de ñid la dur khrod chen po'i rdo
 dañ gseg ma dañ / gyo mo rnams bsal ba dañ / tsandan² gyi³
 chus chag chag btab ciñ spos kyi dri źim pos gtul⁴ te / gdugs
 dañ rgyal mtshan dañ / ba dan dañ / rta babs bsgreñs pa dañ /
 10 mu tig gi do śal gyi tshogs dañ / gos kyi chun 'phyañ mañ po
 dpyañs⁵ pa dañ / me tog dri źim po sna tshogs kyi sil ma
 bkram ste / lha rnams⁶ dga' ba'i tshal bźin du śin tu ñams
 dga' bar byas so // der yañ gnas brtan kun dga' bo'i don du
 rin po che sna tshogs pas rnam par spel ciñ spras pas khyad
 15 par can du phye źiñ thams cad lha'i gser las byas pa / rkañ
 rten dañ bcas pas lha'i señ ge'i khri chen po bcas pa dañ /
 dgra bcom pa lña brgya po de rnams kyi⁷ don du yañ⁸ lha'i
 gdan⁹ rnams btiñ ño // de nas gnas brtan kun dga' bo nam
 mkha'¹⁰ las babs te / ¹¹ señ ge'i¹¹ khri de'i steñ du bźugs
 20 so // dgra¹² bcom pa lña brgya po de rnams kyañ babs te
 gdan⁹ bsams pa la 'dug par gyur to //

[60] rgyal po ma skyes dgra yañ srog chags brgya stoñ
 dpag tu med pas yoñs su bskor nas phyin pa dañ / ci tsam na
 'byor pa de dag kyañ mthoñ źiñ / gźon nu gser mdog zla ba'i
 25 dkyil 'khor dañ 'gran¹ du ruñ ba'i padma'i lte ba'i steñ na
 'dug pa sprin rum stug po las byuñ ba'i ston ka'i zla ba rgyas
 pa (240b) lta bu 'am / gser gyi mchod sdoñ ltar dpal gyis 'bar
 ba mthoñ ba dañ / de bltas te sems kyi rgyud ño mtshar śin tu
 bsdus par gyur nas ba spu ldañ bar gyur pa dañ / mchog tu dga'
 30 ba'i rlabs 'khyil pa'i gdoñ gi padma rgyas pa dañ / mchog tu

[58] 10. P zugs

[59] 1. P ltas 2. P tsan dan 3. P gyis 4. P btul 5. P
 spyañs 6. P rnam 7. P kyi lha'i 8. P om. 9. P bdan
 10. P mkha'i 11. P señge'i 12. P bgra

[60] 1. P 'gram

dad pa'i śugs kyis sems śin tu bsdus pa dañ / lus thams cad kyis²
 gnas brtan kun dga' bo'i žabs gñis la phyag 'tshal lo // de nas
³mchu sgros kyis³ žabs la byugs te lañs nas pus mo gñis sa la
 btsugs te / lag pa thal mo sbyar nas gnas brtan kun dga' bo la
 5 lta žiñ⁴ smras pa /
 gañ gis deñ⁵ ñid 'gro ba 'di //
 yoñs su skyob par mdzad pa dañ //
 bdag ñid kyañ ni 'don⁶ mdzad pa'i //
 slob dpon mchog la phyag 'tshal lo // 1 //
 10 ⁷ña ni⁷ skye bo 'di dag la //
 khyed kyis⁸ dgoñs pa ma mdzad na //
 smod pa'i ser ba 'bebs pa yis //
 thub pa bdag ni brlag⁹ par 'gyur // 2 //
 thub pa sems la btañ sñoms mdzad //
 15 gal te skyob khyod mi bžugs¹⁰ na //
 rjes su 'gyod pa'i nags mes ni //
 bdag ñid deñ ñid sreg par 'gyur // 3 //
 e ma'o ye śes che ba ñid //
 thugs rje'i thugs ni dam pa yis //
 20 rmad du byuñ ba'i spyod pa 'di //
 e ma'o yañ dag bstan par mdzad // 4 //
 sdig med khyod kyi cho 'phrul dañ //
 rmad byuñ chen po¹¹ 'di mthoñ¹² na //
 de bžin gśegs pa mchog tu ni //
 25 ži bar gśegs pa mi sñam sems // 5 //
 ñam thag gyur pa'i 'jig rten gyi //
 khyed ni mgon yin khyed dpuñ gñen //
 sems can kun la phan mdzad pas //
 bcom ldan bžin mñes gśin pa po // 6 //

[60] 2. P kyī 3. D om. P mchu 'gros kyī 4. P bžin du
 5. Skt. -adyaiva, DP de 6. Skt uddhṛtaḥ, DP don
 7. P dge dañ 8. P kyī 9. P brlabs 10. P žugs
 11. P po'i 12. Skt. dr̥ṣṭvā, DP thos

bcom ldan 'das de khums pa dañ //
 dga' ba gañ (241a) zig sñon skye ba //
 rgyal ba'i bstan pa gces 'dzin pa //
 khyod de de dañ 'dra bar khums // 7 //

- 5 [61] de nas rgyal po des gnas brtan kun dga' bo la de ltar
 mñon par bstod nas lañs te / mchog tu dga' bas yid rgyas pa dañ
 riñs pa riñs par gsal śiñ gi gan du soñ ste / lag pa gñis brkyañ
 nas yid du 'oñ ba'i bu stor ba las slar rñed pa ltar mchog tu
 dga' bas g'zon nu gser mdog rañ ñid kyis¹ stan de las² phab ste /
 10 dam du 'khyud nas yañ dañ yañ du mgo la 'o byas śiñ dga' bas
 byuñ ba'i mchi mas kun tu khebs³ pas g'zon nu gser mdog la mig
 mi 'dzum⁴ par lta žiñ smras pa /
 ñam thag 'di las khyod thar nas //
 gnas pa da⁵ ltar mthoñ ba na //
 15 dga' bar gyur pa de 'dra sñon //
 rgyal po thob na'añ ma myoñ ño // 1 //
 zla ba rgyas pa'i mdañs⁶ phrog ciñ⁶ //
 u tpal sñon po 'dab⁷ 'dra'i mig //
 bu yi gdoñ gi pa dma ni //
 20 mthoñ ba da⁸ ni blta bar bya // 2 //
 btso ma'i gser gyi mdañs ldan žiñ //
 yon tan phun tshogs rnams kyis brgyan //
 yan lag thams cad 'byes⁹ gyur pa'i //
 khyed¹⁰ lus mthoñ ba¹¹ blta bar bya // 3 //
 25 sñiñ rje med ciñ bdag ñid ñan //
 gañ gi rañ b'zin ñan smras nas //
 sus ni mi rnams yid 'oñ khyod //
 spyod pa dul bar ldan pa dañ //
 tshig ni mñan la dga' byed la //
 30 gzugs ni śin tu rmad byuñ ba'i //
 su yi yid du mi 'oñ smras // 5 //

[61] 1. D kyi 2. DP la 3. P kheb 4. D 'dzums 5. P dañ
 6. D 'phrogs śiñ 7. P 'dabs 8. D de 9. D 'byas
 10. P khyed da 11. P om.

- yon tan ldan pa su źig ldañ //
 gañ źig rtag tu ñe rjes 'brañs //
 rdo rje sñiñ po mñam sems gañ //
 khyad par mi ses su źig yin // 6 //
 5 bu sdug khyod la sdañ ba gañ //
 de ni rdo yi rañ bzin nam //
 sems dañ bral bas (241b) byas pa 'am //
 sñiñ ni phyuñ bar gyur par ñes // 7 //
 skye bo kun la sdug pa khyod //
 10 gañ gis gsod par luñ bsgo ba //
 rdo rje rab 'bar thogs nas ni //
 ña yi spyi bor 'phen pa yin // 8 //
 'gul bar mtshon gyis 'debs pa dañ //
 mduñ gis sñiñ gar¹² rab bsnun źiñ¹³ //
 15 grags pa min pa'i ser ba 'di //
 su źig gis ni dbab par brtsams¹⁴ // 9 //
 kyi hud su yis¹⁵ mi bzad pa'i //
 tshig gis¹⁶ las 'di byed du bcug //
 su źig ña'i dgrar 'brel gyur //
 20 ña ni gañ yid mi 'oñ¹⁷ gyur // 10 //
 su źig 'chi¹⁸ bdag dag gis 'khyud¹⁹ //
 su źig srog las²⁰ skyob par²⁰ gyur //
 gañ gis khyod la luñ bsgo ba //
 myur du smra bar bya ba'i rigs // 11 //
 25 [62] de nas gzon nu gser mdog sems pa la źugs par gyur te /
 gal te rgyal po 'di la blon po rab gtum gyis bdag la las 'di
 byed du bcug go zes smra ba ni da ltar¹ ñid² ni blon po rab
 gtum gsod par 'gyur te / blon po rab gtum la rgyal pos³ las
 byed par gyur pa'i gnas yod na 'dir ji ltar bsgrub par bya /
 30 yañ bsams pa las bdag gis bya ba la dmigs par bya ste / ñes
 par na ñas skye ba gzan du sdig pa mi dge ba'i las byas pa

[61] 12. P khar 13. P ciñ 14. P brtsam 15. P yi 16. P gi
 17. D 'añ 18. D mchi 19. P mkhyud 20. skyo bar ?

[62] 1. D lta 2. P om. 3. P po la

gañ yin pa de'i rnam par smin pa 'di yin te / sñon gyi las kyī
 rnam par smin pa ma gtogs par sdig pa med pa 'di ltar gsod par
 'oñ⁴ ba su źig byed ces ñes par bsams nas rgyal po la smras pa /
 lha cig gañ la 'di⁵ 'dra ba'i //
 5 rnam smin ñe bar gnas pa 'di //
 sdig pa sñon gyi tshe rabs su //
 bdag ñid kyis ni byas pa yin // 1 //
 bdag ñid kyis ni byas pa'i las //
 yid du mi 'oñ źes bya de⁶ //
 10 rnam smin (242a) la ni loñs spyod na //
 khyod la bdag gis su źig bstan // 2 //
 de skad ces smras nas gnas brtan kun dga' bo'i gan du soñ ste /
 lus thams cad kyis gnas brtan kun dga' bo'i rkañ pa gñis la
 phyag byas pa dañ / gnas brtan kun dga' bos smras pa / bu bu
 15 mo ka śi mdzes dga' mo 'di ni dug gi śugs kyis zin pa yin
 gyi⁷ / de bden pa'i byin gyis brlabs⁸ kyis sloñ la bde legs
 su gyis la skye bo'i tshogs mañ po yañ yid ches par gyis śig //
 [63] gźon nu gser mdog gnas brtan¹ kun dga' bo'i luñ mñan
 te / sems can thams cad la lhag pa'i bsam pas 'jug pa'i sems
 20 dañ / bden pa'i byin gyis brlabs² byed pa la źugs te / bden
 pa dañ bden pa'i tshig gañ gis³ bu mo ka śi mdzes dga' mo 'di
 la 'dod chags sam / źe sdañ ñam / gti mug gam / the tshom mam⁴ /
 gźan gañ yañ ruñ ba'i ñon moñs pa 'am / ñe ba'i ñon moñs pa
 tha na phran tshegs tsam yañ ma skyes pa'i bden pa dañ /
 25 bden pa'i tshig 'dis 'di'i lus la dug rnam par 'jig par gyur
 cig ces smras so // de nas bden pa'i byin gyis⁵ brlabs² byas
 pa'i mod kho na la bu mo ka śi mdzes dga' mo'i lus la dug
 med par gyur te / bde bar gnas nas gñid log pa las sad pa bźin
 du lañs nas de lus bde bar gyur pa dañ / lañs pa las bltas nas
 30 skye bo mañ po'i tshogs dañ / lha brgya stoñ du ma rnams kyis
 sgra gcig tu sgra⁶ gsañ mthon⁶ pos smras pa / e ma'o ño mtshar

[62] 4. P soñ 5. D yid 6. P ste 7. P gyis 8. D rlabs

[63] 1. P om. 2. D rlabs 3. P gi 4. P 'am 5. D gyi
6. D gsuñ mthon, P gsañ thon

che ste / e ma 'o g'zon nu'i⁷ bsam pa ni⁸ rnam par dag go //
 g'zon nu 'di ni rdzu 'phrul che ba dañ mthu che ba ste / gañ
 'dir bden pa'i byin gyis⁹ brlabs¹⁰ kyi¹¹ stobs kyis 'di bu mo
 ka śi mdzes (242b) dga' mo bsalañ žiñ yid du 'oñ ba'i srog gis
 5 bskyabs¹² par gyur to // de nas bu mo¹³ ka śi¹³ mdzes dga' mo
 phyogs kun tu lta bar rtsom pa dañ / ji srid cig na dur khrod
 chen por gnas brtan kun dga' bo dge sloñ gi dge 'dun lña brgya
 dañ thabs cig tu zla ba kham¹⁴ pa ltar bskor nas rin po che
 sna tshogs kyis spras pa'i lha'i señ ge'i khri chen po la
 10 b'zugs pa dañ / rgyal po ma skyes dgra yañ srog chags brgya
 stoñ dpag tu med pas yoñs su bskor ba dañ / bdag ñid kyañ gos
 sñon po dañ / ser po dañ / dmar po dañ / dkar po'i khyogs la
 bteg pa mthoñ ño // mthoñ nas kyañ sems som ñi dañ beas pas
 sems pa la žugs te / ci 'di rmi lam yin nam / 'on te sems kyi
 15 'khrul pa yin nam / yañ na 'ga' žig gis ña la sgyu ma'i las
 'di lta bu bstan pa yin nam sñam pa dañ / ci tsam na de'i ñe
 du rnams kyis de rgya cher brjod de de yañ smras pa / gañ
 khyod kyis 'tsho ba 'di dañ / 'di dag thams cad ni¹⁵ gnas
 brtan kun dga' bo byon nas rnam pa thams cad yod par gyur to //
 20 [64] de skad ces thos pa dañ bu mo ka śi mdzes dga' mo gnas
 brtan kun dga' bo la mchog tu dga' ba skyes te / rab tu¹ dad
 pas¹ śin tu rtog pa la žugs so // de nas bu mo ka śi mdzes
 dga' mo skyed mos tshal yañ dag par dran ciñ blon po rab
 gtum yañ dran te / kun nas skyo ba'i yid kyis 'chi ba'i 'jigs
 25 pa'i yi mug pas rmoñs pa'i mig dañ / gnas skabs de dañ 'dra
 bar g'zan yañ śes śiñ bud med kyi dños por gyur pa'i mya ñan
 byed pa la žugs te / e ma'o bud med ces bya ba ni śin tu smad
 pa ste / sdug bsñal thams cad kyi gnas su gyur pa (243a) gañ
 žig thob nas / bdag gnas skabs 'di lta bur gyur to sñam nas
 30 kun tu skyo ba'i yid kyis myur bar lañs te / gos gcig blañs
 nas gnas brtan kun dga' bo'i gan du ñe bar soñ ste / gos gcig

[63] 7. D nu 8. D om. 9. D gyi 10. D rlabs 11. P kyis
 12. D skyobs 13. P om. 14. P khams 15. P na

[64] 1. P dañ bas

po de gnas brtan kun dga' bo la phul nas žabs gñis la phyag
 byas te / dad pa'i šugs drag pos gnas brtan kun dga' bo'i yon
 tan rjes su dran pa sñon du 'gro bas bden pa'i byin gyis³
 brlabs⁴ bya bar brtsams pa / bden pa dañ bden pa'i tshig gañ
 5 gis thub pa khyed⁵ kyi sku 'phags pa dañ sañs rgyas kyi slob
 ma thams cad kyi⁶ mchog brñes pa / mchog dam pa dañ / khyad
 par du 'phags pa dañ / rab mchog dañ / bla ma dañ / bla na med
 pa dañ / ñan thos kyi gtso bo dañ / ñan thos kyi señge⁷ dañ /
 ñan thos kyi khyu mchog dañ / ñan thos kyi cañ šes dañ / ñan
 10 thos kyi padma dañ / ñan thos kyi ku mu da dañ / ñan thos kyi
 puñđa rī⁸ ka dañ / ñan thos kyi kha lo sgyur ba dañ / ñan
 thos kyi ded dpon dañ / ñan thos kyi zla ba dañ / ñan thos kyi
 ñi ma dañ / ñan thos kyi rin po che dañ / ñan thos kyi gtsug
 gi nor bu dañ / bstan pa'i gru pa dañ / bstan pa gces par⁹
 15 'dzin pa dañ / dgra bcom pa / zag pa zad pa / bya ba byas pa /
 byed pa byas pa / khur bor ba / bdag gi don rjes su thob pa /
 srid par kun tu sbyor¹⁰ ba / yoñs su zad pa / yañ dag pa'i
 šes pas sems šin tu rnam par grol ba / rdzu 'phrul che ba /
 mthu che ba / byin gyis¹¹ rlabs che ba / sbyin gnas chen po
 20 yin pa'i bden pa dañ / bden pa'i tshig 'dis deñ¹² ñid bdag gi
 bud med kyi dbañ po mi snañ bar gyur nas skyes pa'i dbañ (243b)
 po 'byuñ bar gyur cig ces smras so // de nas bden pa'i byin
 gyis¹³ brlabs¹⁴ gsol ba'i mod kho na la de'i bud med kyi dbañ
 po mi snañ bar gyur nas skyes pa'i dbañ po byuñ bar gyur te /
 25 gzugs bzañ ba / mdzes pa / blta¹⁵ na sdug pa / lus la gos dañ
 rgyan rnam pa sna tshogs kyis brgyan pa'i skyes par gyur to //
 nam mkha'i ños nas 'di'i lha'i gos rnam pa sna tshogs pa yid
 du 'oñ ba yañ bab par gyur to // gžan yañ der gos kyi¹⁶ char
 de bab pa na ji ltar skad cig de la dur khrod chen po'i ñi
 30 ma'i¹⁷ 'od zer yañ mi snañ bar gyur pa de ltar na nam mkha'i
 dkyil 'khor khebs pa žig bab po // de nas gnas brtan kun dga'

[64] 2. D dgra 3. D gyi 4. D rlab 5. P mkhyen 6. P kyis
 7. D señ ge 8. P ri 9. P pa 10. P sbyar 11. D gyi
 12. Skt. adyaiva, DP de 13. DP gyi 14. D rlabs 15. P
 lta 16. P kyis 17. P ma

- bo'i yon tan gyi bdag ñid che ba lha dañ mi rnams 'dun par byed
 pa'i ño mtshar de mthoñ ba dañ / nam mkha'i ños na gnas pa'i lha
 bye ba brgya stoñ du mas¹⁸ ca co'i sgra byuñ ste / e ma'o ño
 mtshar che'o/e ma'o rmad du byuñ ba chen po'o¹⁹ / e ma'o gnas
 5 brtan kun dga' bo yon tan gyi bdag ñid chen po / e ma'o rgya
 che ba ñid / e ma'o sbyin pa'i źiñ rnam par dag pa / gañ la
 gos geig phul ba tsam gyis smon lam btab pa'i rjes thogs ñid
 la / bu mo ka śi mdzes dga' mo bud med kyi dbañ po mi snañ
 bar gyur pas skyes pa'i dbañ po byuñ źiñ de lta bu'i 'byor²⁰
 10 ba dañ ldan par gyur to // de nas lha'i bu de rnams rab tu
 21 dad pa'i²¹ yid kyi lha'i me tog gi char 'bebs pa dañ / lha'i
 22 rol mo²² śin tu ltuñ bar gyur to //
- [65] de nas skyes bu ka śi mdzes dga' mo gnas brtan kun
 dga' bo'i¹ che ba'i¹ mthu stobs kyis² śin tu yid du 'oñ źiñ
 15 bdag ñid ji ltar 'dod pas 'phral du smin pa'i 'bras bu la
 bltas te / mchog tu ño mtshar du (244a) gyur pas 'dun par gyur
 pa'i sems kyi rgyud la mchog tu dga' ba skyes nas ba spu ldañ
 bas lus rtsub³ par byas pa dañ / lañs te pus mo gñis sa la
 btsugs te⁴ lag pa gñis⁵ thal mo sbyar te / gnas brtan kun
 20 dga' bo la bstod pa byed pa la źugs so //
- gañ gis deñ⁶ ñid mgon med bdag //
- khyod kyis bdag la srog stsol⁷ ba //
- śin tu rnam dag yon tan bsags //
- dpag yas rñed dka' phyag 'tshal lo // 1 //
- 25 rnam dag ye śes spyān ldan pa //
- gal te khyod skyabs ma mdzad na //
- bdag srog lhag ma ma mchis te //
- thub khyod bdag srog stsol ba lags // 2 //
- e ma'o yon tan che bdag ñid //
- 30 e ma'o sems can phan bzed pa //
- gañ źig ñam thag mi bzad pa //
- 'di las 'gro ba khyod kyis⁸ skyabs // 3 //

[64] 18. D ma 19. D po 20. Skt vibhūtir, DP sbyor 21. P
 dañ ba'i 22. D me tog.

[65] 1. D om. 2. P kyi 3. P brtsub 4. D nas 5. D om.
 6. Skt. adyaiva, DP de 7. P stsal 8. P kyi

e ma'o khyod ni sbyin pa'i źiñ //
 śin tu rnam dag rab rñed dka' //
 gañ la gos gcig phul bas kyañ //
 rin chen 'di 'dra thob par gyur // 4 //
 5 bdag gis⁹ thub pa che khyod la //
 de ltar gos gcig phul ba yis //
 'phral du 'bras bu bzañ po 'di //
 ji ltar mñon par 'dod pa thob // 5 //
 ñes pa chen po dag gi yañ //
 10 gźir gyur bźin du śes pa yañ //
 bud med ñid de deñ¹⁰ spañs nas //
 skyes pa ñid du bdag gyur to // 6 //
 de yañ lha dañ 'dra ba ñid //
 11 lha yi¹¹ rgyan gyis rnam par brgyan //
 15 nam mkha' las¹² yañ gos kyi char //
 yid du 'oñ ba bab par gyur // 7 //
 źiñ¹³ bzañs yon tan ldan 'di la //
 gañ źig bsñen bkur mi byed pa //
 rmoñs sogs ñon moñs dgra¹⁴ rnams kyi //
 20 skal ñan deñ ni bslus¹⁵ pa yin // 8 //

[66] des de ltar gnas brtan kun dga' bo la mñon par bstod
 nas las kyi 'bras bu mñon sum du mthoñ ba dañ / sems pa la źugs
 te / da ni bdag yid du 'oñ ba dañ / (244b) yid du mi 'oñ ba'i
 las kyi 'bras bu mñon sum du mthoñ bźin du slar yañ khyim gyi
 25 nañ du 'dug pa ni bdag gi tshul dañ mthun pa ma yin no sñam
 nas / de nas gnas brtan kun dga' bo'i rkañ pa la phyag byas
 te smras pa / 'phags pa bdag legs par gsuñs pa'i chos 'dul
 ba la¹ rab tu 'byuñ źiñ bsñen par rdzogs nas dge sloñ gi dños
 por gyur nas gnas brtan gyi thad du tshañs par spyad par bgyi
 30 'o // de yañ gnas brtan kun dga' bos rab tu phyuñ ba nas / ji
 ltar ñon moñs pa thams cad spañs nas dgra bcom pa'i 'bras bu

[65] 9. P gi 10. Skt. adyaiva, DP de 11. P lha'i 12. DP la
 13. Skt. suksetre, DP bźin 14. Skt. kleśaśatrubhir,
 DP dag 15. D slus

[66] 1. P las

thob par gyur pa de ltar chos bstan to //
 [67] de nas bar skabs der ded dpon ñi ma chuñ ma dañ beas
 pa bu dañ bral ba'i mya ñan gyi sdug bsñal gyis gzir źiñ¹ /
 rgyal po'i khab kyī groñ khyer gyi dbus kyī sum mdo nas ldañ
 5 źiñ bdag ñid 'gyel bar gyur par yañ dañ yañ sa la 'gre ldog
 par byed ciñ lag pa gñis kyis² bdag ñid la brdegs³ te / kyī
 hud bu kyī hud bu źes ñam thag pa'i sgra'i ña ro 'don par
 gyur pa na / ded dpon ñi mas gnas brtan kun dga' bo nam mkha'i
 dkyil nas byon te / gźon nu gser mdog yoñs su skyob ciñ dur
 10 khrod chen po na ño mtshar dañ rmad du byuñ bas bźugs so źes
 thos pa dañ / chuñ ma dañ beas par bdud rtsi'i rgyun lus la
 blugs pa bźin du yid mchog tu dga' ba dañ / 'khor los sgyur
 ba'i rgyal por dbañ bskur ba thob pa bźin du mchog tu dga'
 ba skyes par gyur nas⁴ / de'i mod la lañs te riñs par 'gro ba
 15 gom stabs kyis rgyal po'i khab nas byuñ ste dur khrod (245a)
 chen por phyin pa dañ / ji srid cig na gser mdog ston kha'i
 zla ba rgyas pa sgra gcan gyis zin pa las rnam par thar pa lta
 bu gnas brtan kun dga' bo'i gan na 'dug pa⁵ de dañ / gnas brtan
 kun dga' bo'i yon tan gyi stobs las byuñ ba'i 'byor pa yañ
 20 mthoñ ño // de nas lha dañ mi'i yid sdud par byed pa'i rmad
 du byuñ ba'i cho 'phrul de yañ mthoñ nas gnas brtan kun dga'
 bo la yid mgu ba skyes te / mchog tu dad pa'i śugs kyis brlan
 pa'i sems kyī rgyud⁶ dañ / lus thams cad kyis gnas brtan kun
 dga' bo'i źabs gñis la phyag byas te / lañs nas pus mo gñis
 25 sa la btsugs te dga' ba'i mchi ma'i chu rlabs kyis bźin gyi
 padma khebs pa dañ / thal mo sbyar te gnas brtan kun dga'
 bo la bstod pa⁷ byed par brtsams pa /
 e ma'o skal pa che khyod kyis⁸ //
 bdag ñid chen po ston mdzad pa //
 30 gañ źig ñam thag mi bzad pas //
 khyod kyis 'gro ba'i skyabs⁹ mdzad do // 1 //

[67] 1. P ciñ 2. P kyī 3. P bdegs 4. P na ? smudged
 5. P la 6. D rgyu 7. P par 8. Skt. tvayā, DP kyī
 9. P skyab

e ma'o thugs brtse'i bdag ñid che //
 e ma'o ye śes phun sum tshogs //
 bcom ldan thams cad mkhyen pa bzin //
 rnam dag yañ dag bstan pa mdzad // 2 //
 5 de bzin bdag gi bu sdug 'di //
 sdug bsñal rgya mtsho chen po las //
 thugs rje ye śes dag gi¹⁰ mthus //
 khyed kyis yañ dag ston par mdzad // 3 //
 gal te 'di las khyed kyis¹¹ ni //
 10 deñ¹² ñid dgoñs par¹³ ma mdzad na¹³ //
 bdag ni chuñ mar bcas pa 'di //
 yun riñ¹⁴ sdug bsñal 'dam rdzab nub // 4 //
 thugs rje chen po sras kyi mchog //
 khyod¹⁵ ni de riñ¹⁶ phyin nas su //
 15 bdag bu'i¹⁷ sdug bsñal rgya mtsho bsgral //
 mya ñan 'brog las rnam par bton // 5 //
 mya ñan rañ bzin rñi las thar //
 mya ñan bcom pa (245b) las byuñ zin //
 mya ñan ñon moñs 'jigs las grol //
 20 sdug bsñal gzeb las thar par gyur // 6 //
 mya ñan 'dam gyis¹⁸ deñ ma gos //
 mya ñan tsher mas ma zug¹⁹ ciñ //
 mya ñan sbrul gyis ma zin la //
 mya ñan mda' yis ma phog go // 7 //
 25 mya ñan ral gris ma bcad ciñ //
 mya ñan dgra yis ma rñed la //
 mya ñan chu srin gyis ma zin //
 mya ñan me yis ma sregs²⁰ so // 8 //
 khyod ñid kyis ni sems can che²¹ //
 30 de riñ dbugs ni 'byin mdzad ciñ //
 mig ni phye bar mdzad pa dañ //
 yid kyañ tshim par mdzad par gyur // 9 //

[67] 10. P gis 11. P kyi 12. Skt. adyaiva, DP de 13. D
 mdzad na ni 14. P riñs 15. P khyed 16. P riñs 17.
 Skt. putrasokārnāvottīrṇaḥ, DP su'i 18. D las 19. P.
 gzugs 20. D bsregs 21. D tshe

gañ gis 'di ltar ²²mdzad pas na ²² //
 bdag cag mchog tu dga' 'gyur te //
 kun dga' zes bya'i mtshan btags 'di //
 e ma'o don dañ bcas par gyur ²³ // 10 //

5 [68] de nas ded dpon ñi mas gnas brtan kun dga' bo la
 bstod nas lañs te gžon nu gser mdog gi gan du soñ nas chuñ
 ma dañ bcas pas mgul nas dam du 'khyud de yañ dañ yañ du 'o
 byas la / rab tu dga' ba las byuñ ba'i mchi mas kun tu khebs
 pa'i mig gis gžon nu gser mdog la mig mi 'dzum¹ par lta žiñ
 10 smras pa /

ston ka'i zla rgyas gzugs kyi dpal //
 mdañs dañ gzi ni 'phrog pa'i lus //
 yid la re ba brgyas² thob pa //
 mthoñ gis khyed la slar yañ lta // 1 //
 15 snum žiñ sño la yañs pa dañ //
 tha mar mig ni bsñags³ 'os pa //
 khyed gdoñ gnas brtan kun dga' bo //
 byon nas slar yañ blta ba yin // 2 //

[69] de nas gžon nu gser mdog 'khor ba'i ñes pas kun tu
 20 skyo ba'i sems kyis pha dañ ma la gnañ ba gsol te¹ / gnas
 brtan kun dga' bo'i rkañ pa gñis la btud nas gnas brtan bdag
 legs par gsuñs pa'i chos 'dul ba la rab tu (246a) byuñ žiñ
 bsñen par rdzogs nas dge sloñ gi dños po thob par gyur nas /
 legs par gsuñs pa'i chos 'dul ba la tshañs par spyad par
 25 'tshal lo // de yañ gnas brtan kun dga' bos rab tu phyuñ nas
 ji ltar 'di skad cig ma de ñid la ñon moñs pa thams cad spañs
 nas dgra bcom pa ñid thob pa de ltar yañ dag par rjes su bstan
 pa dañ / des kyañ dgra bcom pa ñid thob ste / sñon gyi skye ba
 gcig nas gcig tu brgyud par bltas par brtsams pa dañ / ji tsam
 30 du bdag ñid bsod nams kyi mthu chen po dañ ldan par mthoñ nas
 des² 'di sñam du sems te / bdag ñid kyis 'di ltar ses kyi³ ña

[67] 22. D mdzad gyur pas 23. D 'gyur

[68] 1. D 'dzums 2. Skt. manorathasatair, DP rgyas 3. P sñags

[69] 1. D to 2. P de 3. P kyis

- ni bsod nams kyi mthu chen po dañ ldan pa yin par śes la /
 ñas ji tsam žig sbyin pa byin pa dañ / bsod nams byas pa mthar
 phyin par 'gyur ba yin la / de ni da⁴ ltar yañ sems can rnams
 bsod nams la gus pa bskyed par bya ba'i phyir bsod nams kyi
 5 bdag ñid che ba bstan par bya'o sñam mo // de nas gos de rañ
 gi lus las⁵ phud pa dañ / yañ de lta bu'i gñis pa byuñ bar
 gyur to // de nas yañ nas yañ du dbud par⁶ brtsams pa dañ /
 de bzin du yañ dañ yañ du byuñ bar gyur te / des phud ciñ
 phud ciñ gnas brtan kun dga' bo'i mdun du gos kyi phuñ po žig
 10 byas la / gos kyi phuñ po de dag kyañ śin tu rin che ba
 'dzambu⁷ chu bo'i gser gyi phuñ po la ñi ma 'char ka'i gzer
 gyis phog pa ltar 'od 'bar bar 'dug pa la skye bo'i tshogs
 mañ pos bltas nas / mchog tu ño mtshar gyi dga' ba'i yid kyis
 smras pa / e ma'o ño mtshar che ba / e ma'o rmad du byuñ ba /
 15 e ma'o bsod nams kyi⁸ bdag ñid chen po / e ma'o legs par byas
 pa'i bsod nams kyi bdag ñid chen po 'dis rtag tu (246b) rgyun
 mi 'chad par rin po che'i gos phud du zin yañ mthar thug pa
 yañ mi snañ ño // de nas des gos de rnams kyañ pha dañ ma la
 byin la / de gñis kyis kyañ gnas brtan kun dga' bo la sogs pa
 20 dge sloñ gi dge 'dun thog mar byas pa nas / ji srid du dur
 khrod chen por 'dus pa'i skye bo'i tshogs chen po rnams la
 byin te / der srog chags re re la yañ gos zuñ re bskon yañ
 dge sloñ gser mdog gi bsod nams kyi mthus gos de yañ yoñs su
 gtugs par ma gyur to //
- 25 [70] de nas dge sloñ gser mdog steñ gi nam mkha' la mñon
 par 'phags te rdzu 'phrul gyis rgyal po'i khab kyi¹ groñ khyer
 du soñ nas sum mdo'i dbus su 'dug ste / mdun du gser mdog can
 gyi² gos lus las³ phud ciñ gos kyi phuñ po chen po byas te /
 sgras rgyal po'i khab kyi groñ khyer 'geñs śiñ smras pa / śes
 30 ldan dag ñas gos kyi¹ phuñ po 'di yoñs su btañ⁴ gis khyed rnams
 gañ la ji tsam dgos pa de tsam loñ žig⁵ ces bsgrags pa thos pa

[69] 4. Skt. idānīm, DP de 5. P la 6. P pa 7. D 'dzam bu
 8. P kyis

[70] 1. P kyis 2. D gyis 3. P la 4. D gtañ 5. D śig

- dañ / skad cig tsam de ñid la srog chags brgya stoñ dpag tu med
 pa 'dus par gyur pa dañ / ci tsam na groñ khyer gyi dbus kyi sum
 mdo na gser gyi mdog can gyi gos ser po'i phuñ po śin tu che ba /
 'dzambu⁶ chu bo'i gser gyi phuñ po la ñi ma 'char ka'i 'od kyis
 5 phog pa ltar 'bar bar gyur pa dañ / tshe dañ ldan pa gser gyi
 mdog can gser btso ma'i ri'i rtse mo ltar dpal gyis⁷ mchog tu
 'bar źiñ nam mkha'i dkyil na 'dug pa mthoñ ba dañ / skye bo'i
 tshogs mañ po mchog tu ño mtshar gyis bsdus pa'i sems kyi rgyud
 dañ mchog tu dga' ba'i rlabs kyis gañ ba'i bźin gyi⁸ padma dañ /
 10 de la lta źiñ bsams pa dañ / (247a) e ma'o ño mtshar che ba /
 e ma'o rmad du byuñ ba / bdag ñid chen po 'dis las gañ źig byas
 na gañ gis 'di ltar rdzu 'phrul che ba / mthu che bar gyur pa /
 gal te bdag cag rnams kyis⁹ śes na ni bdag kyañ de ltar¹⁰ bya
 ste¹⁰ / bdag gis bdag cag rnams kyañ 'di ltar mthu che bar 'gyur
 15 ba de ltar bya'o źes mñon par 'dod pa skyes śiñ som ñi'i dpyañ¹¹
 thag la 'jug bźin du phan tshun smra bar rtsom pa na / de rnams
 'di sñam du sems te / 'di ni 'di ltar bdag ñid che ba / rdzu
 'phrul che ba / mthu che ba / brtul źugs grub pa / lha'i śes
 pa dañ ldan pa yin pas 'di ñid la yoñs su dri bar bya'o sñam
 20 mo // de nas skye bo'i tshogs chen po de ño mtshar gyi mchog tu
 mig gdañs pa dañ thal mo sbyar te / nam kha'i dkyil du źen par
 lta źiñ / tshe dañ ldan pa gser mdog la phyag byas te sgra gcig
 tu smras pa /
 25 ¹²lha yi¹² ye śes spyañ dañ ni //
 skal pa chen po khyod ldan pas //
 gañ gis khyed ni mthu che ba //
 de ni yañ dag bśad pa'i rigs // 1 //
 'jig rten 'di dañ pha rol tu //
 loñs spyod dañ ni yon tan rnams //
 30 phun tshogs gañ gis thob¹³ par gyur //
 de ni bdag cag la bśad rigs // 2 //

[70] 6. D 'dzam bu 7. P gyi 8. P gyis 9. P kyi 10. P byas te 11. P spyañ 12. P lha'i 13. P thos

[71]

de nas sems can chen po de //
 sñiñ rjes drañs pa'i yid ldan pas //
 de dag tshim pa'i tshig chen gyi //
 sgras ni phyogs rnams 'geñs par gyur // 1 //
 5 'di ñid don ni bśad pa'i phyir //
 khyed rnams la ni ñas 'di bstan //
 go rim¹ bzin du ñas bśad kyi² //
 ña yi tshig 'di mñan par gyis // 2 //
 'jig rten 'di dañ pha rol tu //
 10 loñs spyod dañ ni yon tan rnams //
 phun tshogs bsod nams kyis thob ciñ //
 bsod nams kyis³ bdag rdzu 'phrul che // 3 //
 gal (247b) te sdug bśnal khyed mi 'dod //
 bde ba phun sum tshogs 'dod na //
 15 bsod nams sogs pa bde 'gyur bas //
 myur ba ñid du bsod nams gyis⁴ // 4 //
 'jig rten 'di dañ pha rol tu //
 bde ba gañ ci 'añ ruñ ba dañ //
 mya ñan 'das pa thob pa ni //
 20 bsod nams ñid kyi 'bras bu yin // 5 //
 nor can tshoñ⁵ dpon bram ze dañ //
 ded dpon la sogs gañ dag ni //
 loñs spyod rgya chen spyod 'gyur ba //
 de ni bsod nams 'bras bu yin // 6 //
 25 mñon par yid dga' bu dañ 'khor //
 mdza' bo la sogs phun tshogs pa //
 gañ zig mi la yod 'gyur ba //
 de ni bsod nams 'bras bu yin // 7 //
 gzugs dañ mdañs⁶ ni phun sum tshogs //
 30 yid dañ mig ni 'phrog byed pa //
 'thob ciñ⁷ mi yul rgyal⁸ srid gañ //
 de ni bsod nams 'bras bu yin // 8 //

[71] 1. D rims 2. P kyis 3. P kyi 4. DP kyis 5. D chañ
 6. P gdañs 7. P žiñ 8. P rgyas

mi phyed⁹ pa yi⁹ 'khor ñid dañ //
 mi zad¹⁰ nor gyi phun sum tshogs //
 mi yul na ni ñes thob gañ //
 de ni bsod nams 'bras bu yin // 9 //
 5 skye ba dran ciñ skal bzañ dañ //
 thos ldan tshig ni gzuñ¹¹ bar 'os //
 mis¹² ni gañ žig thob 'gyur ba //
 de ni bsod nams 'bras bu yin // 10 //
 loñs spyod phun tshogs rgya chen dañ //
 10 rtag par gñen¹³ dañ lhan cig tu //
 dga' bas mi yul gañ spyod pa //
 de ni bsod nams 'bras bu yin // 11 //
 grañs med nor ni phun tshogs dañ //
 'gran zla med ciñ brtan¹⁴ pa ñid //
 15 mi la gañ žig yod gyur pa //
 de ni bsod nams 'bras bu yin // 12 //
 gañ žig sgra mi sñan gliñ du //
 bdag gi med ciñ yoñs 'dzin med //
 mi yi tshe ni ñes gyur pa //
 20 de ni bsod nams 'bras bu yin // 13 //
 'bras kyi¹⁵ sã lu'i 'bras bu ni //
 ma rmos¹⁶ pa ni rin (248a) che ba //
 gañ žig de ni mi rnams spyod //
 de ni bsod nams 'bras bu yin // 14 //
 25 dpag bsam śiñ las sna tshogs pa'i //
 gos dañ rgyan rnams byuñ ba yis //
 mi rnams rab tu 'gebs gyur pa //
 de ni bsod nams 'bras bu yin // 15 //
 gañ žig sgra mi sñan gliñ du //
 30 mi rnams 'phos pa'i rjes thogs la //
 de ni lha rnams dag tu skye //
 de ni bsod nams 'bras bu yin // 16 //

[71] 9. P pa'i 10. P bzad 11. P bzuñ 12. P mi yi 13. P ñen
 14. P bstan 15. P kyis 16. P rmoñs

bdud rtsi 'bras can¹⁷ sogs phun tshogs //
 sa bla yis¹⁸ ni lha bu ltar //
 lha yi loñs spyod la spyod pa //
 de ni bsod nams 'bras bu yin // 17 //
 5 gañ¹⁹ gi mthu yis rgyal po'i dpal //
 lha 'dra'i phun sum tshogs thob pa'i²⁰ //
 21 mi yi²¹ dbañ po²² rnam²³ mdzes pa //
 de ni bsod nams 'bras bu yin // 18 //
 byis pas 'khor los sgyur ba ñid //
 10 sa chen la ni loñs spyod thob //
 lha dbañ bzin du rnam mdzes gañ //
 de ni bsod nams 'bras bu yin // 19 //
 ma lus²⁴ pa yi²⁴ mi rnams dañ //
 rin chen bdun sogs phun tshogs pa'i //
 15 'khor los sgyur la spyod pa gañ //
 de ni bsod nams 'bras bu yin // 20 //
 phun tshogs²⁵ sum cu rtsa dbañ 'dra //
 thob nas gañ zig spyod pa dañ //
 thags zañs ris sogs lha min rnams //
 20 de ni bsod nams 'bras bu yin // 21 //
 'jig rten skyoñ ba bzi rnams kyis //
 nor gyis²⁶ gzi yi²⁶ 'byor pa la //
 dga' bas sna tshogs loñs spyod gañ //
 de ni bsod nams 'bras bu yin // 22 //
 25 dga' ba'i tshal la sogs par²⁷ ni //
 lha mo rnams dañ lhan²⁸ cig tu //
 'byor ldan lha rnams spyod pa gañ //
 de ni bsod nams 'bras bu yin // 23 //
 sna tshogs²⁹ lha yi²⁹ rgyal srid sogs //
 30 phun sum tshogs la lha dbañ ni //
 rtag tu dga' bas spyod pa gañ //
 de ni bsod nams 'bras bu yin // (248b) 24 //

[71] 17. D chen 18. D yi 19. P ñag 20. P pa 21. P mi'i
 22. P por 23. P rnams 24. P pa'i 25. P sogs 26. P
 bzi'i 27. D pa 28. D ldan 29. P lha'i

- g'zal yas khañ gnas lha rnam s ni //
 ji ltar mñon 'dod lha rnam s kyis //
 loñs spyod la ni loñs spyod gañ //
 de ni bsod nam s 'bras bu yin // 25 //
 5 gañ su gnas ni bcu po yi //
 tshe dañ mdog la sogs pa yis³⁰ //
 lha rnam s las kyañ lhag pa'i lha //
 de ni bsod nam s 'bras bu yin // 26 //
 'dod khams mchog gyur sna tshogs pa'i //
 10 ³¹ lha yi³¹ loñs spyod phun sum tshogs //
 'dod khams dbañ phyug la spyod gañ //
 de ni bsod nam s 'bras bu yin // 27 //
 lha rnam s dañ ni mi rnam s su //
 ji ltar dga' ba'i 'dod pa ni //
 15 'bad pa med pa thob gyur gañ //
 de ni bsod nam s 'bras bu yin // 28 //
 gañ yañ tshañs pa la³² sogs lha //
 bsam gtan sa pa bsam gtan gyis //
 bde ba'i dam pa thob gyur pa //
 20 de ni bsod nam s 'bras bu yin // 29 //
 bsam gtan bsam gtan las byuñ dañ //
 sred pa zad pa'i bde ba gañ //
 'zi ba'i bde ba thob gyur pa //
 de ni bsod nam s 'bras bu yin // 30 //
 25 rdzogs sañs rgyas dañ ñan thos gañ //
 yon tan mchog dañ ldan gyur ciñ //
 rdzu 'phrul che 'ziñ bdag ñid che //
 de ni bsod nam s 'bras bu yin // 31 //
 gañ yañ bskal pa brgya 'das nas //
 30 rañ sañs rgyas kyi byañ chub ni //
 bdag ñid che ba thob gyur pa //
 de ni bsod nam s 'bras bu yin // 32 //

[71] 30. P yi 31. P lha'i 32. Skt. brahmādayo, DP lha

- tshad med pa dañ dpe med pa'i //
- yon tan gyis ni legs brgyan pa'i //
- rdzogs sañs rgyas su gyur pa gañ //
- de ni bsod nams 'bras bu yin // 33 //
- 5 gzugs dañ lañ tsho bñags par 'os //
- skyes bu rigs kyi rgyan³³ gyur dañ //
- rañ dañ rjes mthun yid 'phrog pa'i //
- bud med³⁴ bsod nams dag³⁵ gis 'thob // 34 //
- bsod nams kyis ni mtho ris 'thob //
- 10 ³⁶lha yi³⁶ bu mo'añ bsod nams kyis //
- 'dod (249a) pa kun yañ yañ dag 'byor //
- mñon 'dod bsod nams rnams kyis³⁷ 'thob // 35 //
- bsod nams kyis ni blo rno dañ //
- de bzin blo gros dri med 'thob //
- 15 bsod nams kyis ni gnas la dad //
- bsod nams kyis ni dran³⁸ gsal 'thob // 36 //
- sdug pa ñid dañ sgra mkhas dañ //
- dbyañs sñan grags ldan bsod nams kyis //
- dge ba'i bñes gñen 'byor pa rnams //
- 20 thams cad bsod nams dag gis 'thob // 37 //
- bsod nams kyis ni mi 'thob pa'i //
- bde ba³⁹ 'jig rten dag na med //
- de bas bde ba 'dod rnams kyis //
- rtag tu bsod nams bsags par bya // 38 //
- 25 de bzin gñegs pa rnam gzigs la //
- bsod nams ñuñ⁴⁰ zad ñas byas pas //
- 'bras bu śin tu rgya che ba //
- ji ltar mñon par 'dod pa 'thob⁴¹ // 39 //
- 'dod khams lha tshogs drug po ru //
- 30 rgyal srid dbañ phyugs bdag po ni //
- skye ba stoñ phrag bye ba ru //
- ña yis⁴² bde lo yañ dag spyad // 40 //

[71] 33. Skt. kulavibhūṣaṇāḥ, DP rgyun 34. P dad? 35. Skt. puṇyair, DP bdag 36. P lha'i 37. Skt. puṇyaiḥ, DP kyañ 38. Skt. smṛtiḥ, DP dran 39. P bas 40. P sñuñ 41. P thob 42. P yi

- dpag med 'gran zla med pa dañ //
 de bzin⁴³ mi yi⁴³ dam pa yi //
 'khor los⁴⁴ sgyur⁴⁵ tshogs gyur pa yis⁴⁶ //
 ña yis loñs spyod phun tshogs spyad // 41 //
 5 bsod nams⁴⁷ de yi⁴⁷ bdag ñid che //
 ña ni gañ dañ gar skyes pa //
 de dañ der ni mthu che ba'i //
 bde dañ bdag ni ldan par gyur // 42 //
 gzugs ldan thos pa phun sum tshogs //
 10 kha nas⁴⁸ u tpal⁴⁸ dri byuñ žiñ //
 sdug ciñ tshig ni gzun⁴⁹ 'os dañ //
 śin tu yid 'oñ dbyañs sñan ldan // 43 //
 da lta'añ bsod nams de ñid kyis //
 ña yi gzugs sogs yon tan ni //
 15 phun sum tshogs śiñ yid 'oñ ba //
 mñon par 'dod pa 'di la ltos // 44 //
 nor rdzas loñs spyod che ba yi //
 rgya⁵⁰ chen rigs su skyes pa dañ //
 'dzam bu'i chu bo'i gser 'dra ba'i //
 20 gos kyis lus la bkab pa yin // 45 //
 ña'i lus yan lag thams cad las //
 tsan dan lta bu'i dri byuñ (249b) žiñ //
 kha nas u tpal sñon po yi //
 dri ñid 'byuñ bar gyur pa yin // 46 //
 25 gos dañ rin chen la sogs pa'i //
 phun tshogs gañ žig mñon 'dod na //
 de yañ bsams pa tsam gyis ni //
 thams cad ña ni 'byor bar gyur // 47 //
 śā kya⁵¹ señ ge'i⁵¹ bstan pa las //
 30 rab tu byuñ ba ñas rñed nas //
 dgra bcom ñid ni ñas thob ste //
 ña ni bsil gyur mya ñan 'das // 48 //

[71] 43. P mi'i 44. D lo 45. D bsgyur 46. D yi 47. P de'i
 48. P ud dpal 49. P bzuñs 50. Skt. vipule, DP rgyal
 51 P se ñge'i

- 'di ña'i skye ba tha ma ste //
yañ srid bdag la yod ma yin //
gnas med mya ñan 'das nas ni //
slar yañ ña ni 'oñ mi 'gyur // 49 //
- 5 rnam smin 'bras bu rgya che ba'i //
las gañ bsgrub par gyur pa ni //
da ltar 'di ltar yod zin kyañ //
de yi mthar thug⁵² ma gtogs so // 50 //
- [72] de ltar de las rmad du byuñ ba dañ / dpag tu med pa
10 dañ / bsam gyis¹ mi khyab pa'i bsod nams kyi² che ba'i bdag
ñid thos³ pas srog chags brgya stoñ bye ba dpag tu med pa
mchog tu dad pas brlan pa'i sems kyi rgyud dañ / bcom ldan
'das kyi bstan pa la bsñen bkur bya ba la rgyab kyis phyogs
pa rnam kyañ sbyin pa ni gtoñ⁴ bsod nams dag ni byed ciñ
15 smon lam 'debs par gyur to // de nas tshe dañ ldan pa gser
mdog gis skye bo'i tshogs mañ po de ltar rnam pa du mar bsod
nams la gus pa bskyed⁵ par bya ba'i phyir bsod nams kyi bdag
ñid che ba rab tu bsad nas / steñ gi nam mkha' de ñid nas rdzu
'phrul gyis⁶ dur khrod chen por soñ ste / gnas brtan kun dga'
20 bo la sogs pa dge sloñ gi dge 'dun la rim bzin du phyag byas
nas phyogs gcig tu 'dug go //
- [73] de nas rgyal po ma skyes dgras blon po rab gtum phrag
dog gi¹ rañ bzin can gyis bu mo ka sí mdzes dga' mo sdug bsñal
'di dañ 'di byas la gzon nu gser mdog la skur pa btab ste /
25 ñes pa med pa ñid du bsad² (250a) pa'i phyir yoñs su spañs so
zes ji ltar grags pa thos so // thos nas kyañ sin tu khros
pas 'khrugs pa'i mig gis nañ 'khor rnam la smras pa / ses
ldan dag ci'i phyir 'di lta bu'i skyes bu ñan pa 'dis las su
bya ba'i tha sñad bya / blon po rab gtum ni ñas rnam pa thams
30 cad du spañs so // blon po rab gtum yañ de ñid du 'dus par
gyur to // de nas blon po rab gtum gyis rgyal po'i tshig de

[71] 52. P thugs

[72] 1. P gyi 2. P kyis 3. Skt. śrutvā, DP thob 4. P btoñ
5. P skyes 6. P gyi

[73] 1. P gis 2. D gsad

thos pa dañ / 'chi bas 'jigs skrag ciñ yi mug la rmoñs pa'i
 mig gis yan lag thams cad rab tu 'dar bzin du myur bar lañs
 te riñs par 'bros par brtsams pa dañ / der skye bo'i tshogs
 mañ po'i nañ du žugs te gnas pas de'i phyi nas srog chags
 5 brgya stoñ du ma žig gis bdas te / skye bo'i tshogs mañ pos
 kun nas bskor nas bzuñ³ ño / bzuñ nas kyañ thal lcag dañ
 rdog⁴ pa la sogs pas bsnun pa la žugs te / de brdegs bzin
 du šin tu sdug bsñal drag po'i šugs kyis ñam thag ciñ cho
 ñes 'debs pa la žugs te / 'phags pa kun dga' bo yoñs su
 10 skyobs šig / bdag ni mgon med pa / skyob⁵ pa med pa / skyabs⁶
 med pa / snañ ba med pa lags kyi sdug pa'i srog gis bskyab⁷
 tu gsol //

[74] gnas brtan kun dga' bos kyañ skye bo'i tshogs mañ
 po la smras pa / šes ldan dag khyed rnams kyis 'di¹ ma bsad
 15 cig / ñas rgyal po ma skyes dgra la šes par bya'o // de nas
 skye bo mañ po'i tshogs de rnams kyis gnas brtan kun dga'
 bo'i tshig thos nas de² btañ ño // gnas brtan kun dga' bos
 kyañ rgyal po la gzigs pa dañ / rgyal pos gsol pa / ci žig
 20 'di thoñ žig / rgyal pos gsol pa / dam tshig³ bcas la gtañ⁴
 bar bgyi ste / gal te legs par gsuñs pa'i chos 'dul ba la
 rab tu byuñ nas ji srid (250b) 'tsho'i bar du gnas brtan gyi
 bsñen bkur bgyid na gtañ⁴ bar bgyi'o // gnas brtan kun dga'
 bos smras pa / de bzin du bya'o / de yañ skye bo'i tshogs de
 25 rnams kyis brtse ba med par brdegs par sdug bsñal drag po'i
 tshor bas bcom nas brgyal te 'dug pa dañ / gnas brtan kun
 dga' bos tshe dañ ldan pa⁵ gser mdog la gsuñs pa / bden pa'i
 byin gyis⁶ brlabs⁷ kyis⁸ blon po rab gtum gyi lus la sdug
 bsñal gyi tshor ba rab tu sol cig // de nas tshe dañ ldan pa
 30 gser mdog sems can thams cad la phan pa'i lhag pa'i bsam pas
 rab tu žugs pa'i sems dañ / bden pa'i byin gyi rlabs byed pa

[73] 3. D gzuñ 4. P rdogs 5. P skyobs 6. P skyab 7. P skyabs

[74] 1. P om. 2. P om. 3. Skt. samayato, DP žig 4. P btañ
 5. P om. 6. D gyi 7. D rlabs 8. P kyi

la zugs te / bden pa dañ bden pa'i tshig gañ gis blon po rab
gtum 'di ltar sin tu gnod pa byed pa yin yañ bdag gis tha na
khoñ khro ba phran tshegs kyañ ma bskyed pa'i bden pa dañ
bden pa'i tshig des⁹ 'di'i lus la sdug bsñal gyi

5 tshor ba med de slar sos par gyur cig // bden pa'i byin
gyis¹⁰ brlabs byas pa'i mod kho na la blon po rab gtum gyi
lus sdug bsñal gyi tshor ba dañ bral te / lus bde bar gyur
nas lañs te / bcom ldan 'das kyī bstan pa la sin tu dad par
gyur nas gnas brtan kun dga' bo'i gan du soñ ste / zabs gñis
10 la phyag byas nas smras pa / gnas brtan kun dga' bo bdag ni
legs par gsuñs pa'i chos 'dul ba la rab tu byuñ ste bsñen
par rdzogs sin dge sloñ gi dños po thob par bgyis la / bdag
gnas brtan kun dga' bo'i thad du tshañs par spyod pa spyad
par bgyi bar 'tshal lo // de nas gnas brtan kun dga' bos
15 kyañ rab tu phyuñ ste / ji ltar des skad cig ma de ñid la
ñon moñs pa thams cad spañs nas dgra bcom pa ñid thob pa
de ltar rjes su bstan¹¹ pa mdzad pa dañ / des kyañ dgra
(251a) bcom pa ñid thob pa dañ / de nam mkha'i dkyil du
'phags te / cho 'phrul rnam pa sna tshogs pas skye bo'i
20 tshogs mañ po yid tshim par byas nas nam mkha'i dkyil nas
babs te / gnas brtan kun dga' bo la sogs pa dge sloñ gi dge
'dun rnams la rim bzin du phyag byas nas phyogs gcig tu 'dug
go //

[75] de nas rmad du byuñ ba de dañ / gnas brtan kun dga'
25 bo'i bdag ñid che ba mthoñ nas 'khor de rnams gnas brtan kun
dga' bo la rab tu dad par gyur to // de nas 'khor de rnams de
ltar mñon par dad pa la gzigs nas gnas brtan kun dga' bos gañ
zig thos pas srog chags brgya stoñ dpag tu med pa rnams kyis
khyad par chen po thob par gyur pa de ltar chos bstan¹ par
30 mdzad de / la la ni rgyun du zugs pa'i 'bras bu thob pa nas /
dgra bcom pa ñid mñon du byas pa'i bar dañ / la la ni ñan

[74] 9. P om. 10 D gyi 11. P brtan

[75] 1. P ston

thos kyi byañ chub tu sems bskyed² pa nas / la la ni sañs
 rgyas la g'zol ba dañ / chos la 'bab³ pa dañ / dge 'dun la bab³
 pa'i bar la rnam par bkod do // ded dpon ñi ma chuñ ma dañ bcas
 pas kyañ bden pa mthoñ bar gyur to // de nas lha brgya stoñ
 5 dpag tu med pa rab tu dañ ba'i yid dañ ldan pa rnams kyis
 lha'i gos kyi⁴ char phab ciñ lha'i rol mo rnams kyañ⁵ brduñs
 par⁵ gyur pa dañ / lha'i me tog u tpa la dañ / pa dma dañ /
 ku mu da dañ / pu nda ri⁶ ka dañ / ⁷man dā⁷ ra ba la sogs pa
 me tog pus mo nub pa tsam rnam pa sna tshogs pas dur khrod
 10 chen po der chal bar bkram mo //
 [76] de nas rgyal po ma skyes dgras lha dañ mi rnams sin
 tu 'dun par byed pa'i cho 'phrul rmad du byuñ ba¹ de mthoñ ba
 dañ / mchog tu dad pas sems kyi rgyud dga' bar gyur nas ched
 du brjod pa (251b) ched du brjod de / e ma'o ño mtshar che ba /
 15 e ma'o rmad du byuñ ba / e ma'o 'phags pa kun dga' bo rañ gi
 yon tan gyi bdag ñid chen po rab tu bstan te / e ma'o de
 b'zin g'segs pa'i bstan pa'i bdag ñid che ba gsal bar mdzad pa /
 e ma'o gañ bcom ldan 'das de b'zin g'segs pa dgra bcom pa yañ
 dag par rdzogs pa'i sañs rgyas mkhyen z'iñ² gzigs pa de dañ /
 20 gnas brtan 'od sruñs chen pos 'di la bstan³ pa rnam par gtad
 pa de ni 'bras bu yod par mdzad do // e ma'o de b'zin g'segs
 pa'i ñi ma nub par gyur nas 'phags pa kun dga' bo'i ñi ma
 rañ gi yon tan gyi 'od zer gyi dra bas phyogs thams cad du
 khyab par mdzad do // e ma'o de b'zin g'segs pa'i zla ba mi
 25 rtag⁴ pa'i lha ma yin gyi dbañ po sgra gcan gyis⁵ zin nas /
 'phags pa kun dga' bo'i zla bas rañ gi⁶ blo gros⁶ kyi 'od
 zer rnam par bkye bas gdul bya'i ku mu da'i nags rab tu rgyas
 par mdzad do // e ma'o de b'zin g'segs pa dañ bral ba'i sdug
 bsñal tsha ba rtsub pa'i ñi ma'i 'od zer gyis kun tu gduñs
 30 pa gnas brtan kun dga' bo'i sprin chen pos rañ gi bdud rtsi'i
 char gyis 'jig rten rnams tshim par mdzad do // e ma'o de

[75] 2. P skyed 3. P babs 4. P kyis 5. P brduñ bar
6. P ri 7. P ma nda

[76] 1. P bas 2. P ciñ 3. P stan 4. D rtog 5. P gyi
6. D bla gos

bzin gsegs pa'i thugs la dgoñs pa yañ dag par rdzogs par mdzad
 do // e ma'o de bzin gsegs pa'i bstan pa'i ⁷gru pa ⁷ñid bstan
 pa mdzad do // e ma'o de bzin gsegs pa'i bstan pa gces par
 'dzin pa ñid gsal bar mdzad do // e ma'o ñan thos kyi mchog
 5 ñid 'bras bu yod par mdzad do // sin tu rmad du byuñ ba 'di
 dañ rañ gi yon tan gyi ⁸bdag ñid ⁸che ba'i stobs dañ / mtha'
 yas pa'i (252a) sems can rnams phan ⁹rdzogs par mdzad pas
 thams cad mkhyen pa'i yon tan gyi bdag ñid che ba rab tu
 mdzad do // e ma'o bdag ñid chen po 'dis bcom ldan 'das thugs
 10 rje chen po dañ ldan pa de'i bka' drin la lan glan pa'i blo
 gros ston par mdzad pa yin no //
 [77] de nas rgyal po de gnas brtan kun dga' bo la rab tu
 dad pa'i sugs kyi bsdu¹ pa'i sems kyi rgyud kyi / gnas brtan
 kun dga' bo'i gan du soñ ste / lus thams cad kyis ²gnas brtan
 15 kun dga' bo'i zabs gñis la phyag byas te / lañs nas pus mo
 gñis sa la btsugs te / rab tu dad pas ba spu ³lañs par ³
 rtsub par byas pa'i lus dañ lag pa thal mo sbyar te gnas
 brtan kun dga' bo la mñon par bstod par rtsom pa /
 skyes bu'i mchog ⁴la phyag 'tshal lo //
 20 thos pa'i rgya mtsho phyag 'tshal lo //
 rgyal ba'i bstan pa gces 'dzin pa //
 rmad byuñ bsam yas ⁵phyag 'tshal lo // 1 //
 e ma'o sañs rgyas bstan pa yi //
 bdag ñid che ba yañ dag bstan ⁶//
 25 rmad byuñ bsam gyis ⁷mi khyab pa'i //
 'gro la phan deñ ⁸khyod kyis mdzad // 2 //
 gañ de bcom ldan 'das dañ ni //
 'phags pa 'od sruñs blo ldan pas //
 khyod la bstan pa rnam ⁹gtad pa //
 30 deñ de 'bras bu bcas par mdzad // 3 //

[76] 7. D grub pa 8. Skt. svagunamāhātmya- , D om. P bdag
 9. Skt. -hitasampādanena, DP om.

[77] 1. D bsñas 2. P kyi 3. P lañ bar 4. P chog 5. P
 g.yas 6. P brtan 7. P gyi 8. Skt. adya, DP de 9.
 Skt. vinyastam, DP rnams

- rmad byuñ bsam gyis mi khyab pa'i //
 'gro ba'i don chen mdzad pa 'di //
 kun mkhyen yon tan bdag ñid che //
 de riñ khyed la gzugs brñan gyur // 4 //
 5 gal te rdzogs pa'i sañs rgyas ni //
 de ltar 'gro don mdzad gyur kyañ //
 'di ni kun mkhyen thams cad gzigs //
 thugs rje ldan pas mtshar mi che // 5 //
 khyed ni ñan thos ñid 'gyur źiñ //
 10 thugs rje che ldan de bźin du //
 sems can don chen gañ mdzad pa //
 'di ni śin tu ño mtshar che // 6 //
 e ma'o 'di ltar bag med pa //
 ma ga dha¹⁰ (252b) yi skye bo 'dis //
 15 khyed 'dra phan la brtson mdzad pa //
 rñed pa legs par rñed pa yin // 7 //
 de bźin gśegs pa'i gnas 'di ni //
 bstan pa khyed la gtad gyur pa //
 gañ gis deñ ni bder gśegs bźin //
 20 rmad byuñ śin tu chen po mdzad // 8 //
 de nas de¹¹ gnas brtan kun dga' bo'i yon tan gyi
 bdag ñid chen po'i ño mtshar gyis yañ dag par rdzogs pa'i
 sañs rgyas rjes su dran nas rtag tu phyag 'tshal ba¹² // 9 //
 rdzogs pa'i sañs rgyas rkañ gñis mchog //
 25 gañ khyed ñan thos 'di lta bur //
 rtag tu 'gro la phan brtson pa //
 dpa' bo chen po phyag 'tshal bstod // 10 //
 de bźin gśegs pa'i bdag ñid che //
¹³mthon po¹³ ñid du yañ dag bstan //
 30 ji ltar 'gro tshogs 'di khyed kyis¹⁴ //
 stoñ pa min pa sñam du sems // 11 //

[77] 10. D dha, 11. D om. 12. Ch. and Skt. have a verse here. 13. Skt uccaiñ, DP mthoñ ba 14. P kyi

- [78] de nas rgyal pos gnas brtan kun dga' bo la źus pa /
gnas brtan ded dpon ñi ma chuñ ma dañ bcas pas sug las ci źig
bgyis na las de'i rnam par smin pas phyug pa dañ / nor che ba
dañ / loñs spyod che bar gyur pa dañ / bcom ldan 'das kyi
5 bstan pa la bden pa mthoñ bar gyur // dge sloñ ka śi mdzes
dga' bo dañ / dge sloñ rab gtum gyis las ci źig bgyis¹ na /
las de'i rnam par smin pas phyug pa dañ / nor che ba dañ /
loñs spyod che bar skyes śiñ bcom ldan 'das kyi bstan pa la
rab tu byuñ nas² ñon moñs pa thams cad spañs te dgra bcom pa
10 ñid mñon sum du bgyis // dge sloñ gser mdog gis³ las ci źig
bgyis na las de'i rnam par smin pas phyug ciñ nor che ba dañ
loñs spyod che ba'i rigs su skyes śiñ 'di ltar gzugs⁴ bzañ
ba⁴ dañ / blta na sdug pa dañ / mdzes pa dañ / yan lag dañ /
ñiñ lag thams cad dañ ldan pa dañ / gser btso ma'i mdog (253a)
15 gi kha dog śin tu rgyas pa dañ ldan pa dañ / 'gro ba thams cad
kyi yid dañ mig 'phrog⁵ pa dañ / gser gyi mdog can gyi gos
kyis lus dkris pa dañ / 'di'i yan lag thams cad nas tsan dan
gyi⁶ dri 'byuñ ba dañ 'di'i kha nas u tpa la'i dri 'byuñ ba
dañ / de skyes pa tsam gyis khyim der gos kyi char⁷ dañ /
20 me tog⁸ kar ni ka ra'i⁸ char 'bab par gyur ciñ gos de dag
kyañ gser gyi mdog can ñid du gyur pa dañ / 'di ltar śin tu
rdzu 'phrul che źiñ mthu che ba dañ / bcom ldan 'das kyi
bstan pa la rab tu byuñ nas / ñon moñs pa thams cad spañs te
dgra bcom pa ñid mñon sum du bgyis lags //
- 25 [79] gnas brtan kun dga' bos gsuñs pa / rgyal po chen po
'di rnams ñid kyis sñon gyi¹ skye ba gźan du las gañ źig byas
śiñ bsags pas / 'di rnams ñid kyis² las byas śiñ bsags pa dag
gźan su źig gis³ so sor myoñ bar 'gyur / rgyal po chen po las
byas śiñ bsags pa dag ni sa'i khams la rnam par smin par mi
30 'gyur / chu'i khams la mi 'gyur / me'i khams la mi 'gyur /
rluñ gi khams la mi 'gyur gyi / 'di ltar las dge ba dañ mi

[78] 1. P bgyi 2. P na 3. P gi 4. P bzañs pa

5. P 'phrogs 6. P gyis 7. P cha 8. P ka rñi ka'i

[79] 1. P gyis 2. P kyi 3. P gi

dge ba byas siñ bsags pa dag ni zin pa'i phuñ po dañ / khams
 dañ skye⁴ mched rnams la rnam par smin par 'gyur te /

las rnams bskal pa brgyar yañ ni //

chud mi za ziñ tshogs dañ dus //

5

rñed nas lus can rnams la ni //

'bras bu dag tu 'gyur ba ñid // 1 //

Chapter III

- [80] rgyal po chen po sñon byuñ ba 'das pa'i dus¹ 'di nas¹
 bskal pa dgu bcu rtsa gcig na / bcom ldan 'das rnam par gzigs
 zes bya ba de bzin gsegs pa dgra bcom pa yañ dag par rdzogs
 pa'i sañs rgyas rig pa dañ zabs su ldan pa / bde bar gsegs pa
 5 'jig rten mkhyen pa / skyes bu 'dul ba'i kha lo sgyur ba / bla
 na med pa / lha dañ mi (253b) rnams kyi ston pa sañs rgyas
²bcom ldan 'das² 'jig rten du byuñ ste³ / de gñen⁴ ldan zes
 bya ba'i rgyal po'i pho brañ nas byuñ ste³ / gñen⁴ ldan gyi
 tshal zes bya ba na bzugs so //
- 10 [81] yañ de'i tshe de'i dus na rgyal po'i pho brañ gñen¹
 ldan na rna can zes bya ba'i ded dpon phyug pa / nor mañ ba /
 loñs spyod che ba / yoñs su bzuñ ba yañs śiñ rgya che ba /
 rnam thos kyi bu'i nor dañ ldan pa / rnam thos kyi bu la nor
 gyis 'gran pa rgyal po'i pho brañ gñen¹ ldan na skyes bu'i
 15 mchog tu gyur pa zig gnas pa dañ / der rigs mñam pa las chuñ
 ma blañs te / de de dañ lhan cig rtse bar byed dga' bar byed
 dga' mgur spyod par byed do // de ltar rtse ziñ dga'² la dga'
 mgur spyod pas chuñ ma sems can dañ ldan par gyur pa nas / ji
 srid ded dpon rna can tshoñ pa lña brgyas bskor te / rgya mtsho
 20 chen por zugs kyi bar du sbyar ro //
- [82] de yañ mñal du ji ltar skye bar gyur pa de ltar ded
 dpon rna can gyi tshoñ sar gtogs pa dañ / ziñ du gtogs pa dañ /
 yul gzan du gtogs pa'i nor gyi rigs las der la la ni mes tshig /
 la la ni rkun mas khyer / la la ni mi rnams kyis khyer te bro
 25 par gyur to // ji tsam na ded dpon rna can gyi chuñ ma zla ba
 tshañ ba dañ bu skyes par gyur te¹ / pags² pa nag po / śin tu
 gzugs mi sdug pa / mi sdug pa'i mtshan ma bco brgyad kyis lus
 smad par byas pa / de'i kha dañ de'i lus las gañ zig bsname

[80] 1. D om. 2. P om. 3. P te 4. D mñan

[81] 1. D mñen 2. D dag

[82] 1. P to, followed by double danda (//) 2. P lpags

na khyim na gnas pa'i 'khor śin tu yañ gdoñ rgyab kyis phyogs
 par gyur pa de lta bu'i śin tu dri mi źim par gyur to // khye'u
 de skyes pa tsam gyis gañ gis³ khyim der rdzas ma lus par tshig
 par gyur pa de lta bu'i me byuñ ba dañ / ded dpon gyi chuñ ma
 5 ñam thag pas khye'u de thogs te khyim de las byuñ no // gañ
 gi tshe yañ me (254a) des⁴ khyim de dañ rdzas ma lus par
 bsregs nas rañ ñid źi bar gyur pa de'i tshe ded dpon gyi chuñ
 ma gnas ñan pa phyed tshig pa'i źig ral can źig tu źugs nas gos
 phyed sa la btiñ⁵ ste byis pa bsñal⁶ nas tsha ba'i dbugs riñ po
 10 phyuñ ste / ded dpon rjes su dran źiñ ñu ba la źugs so // kyi
 hud 'di lta bu'i phyin ci log kun tu gnas pa ni sdug bsñal lo //
 [83] ded dpon rna can gyi bran pho dañ / bran mo dañ / las
 byed pa'i skyes bu rnams kyis¹ rgud pa gañ yin pa de mthoñ ba
 dañ / yu bu cag kun kyañ brlag² par 'gyur gyi / 'deñ źes smras
 15 te / skrag³ pas ded dpon gyi chuñ ma spañs nas thams cad bros
 par gyur to // der mñag gźug pa'i bu mo gcig gis⁴ bsams pa /
 ñas ni ded dpon rna can gyi khyim phun sum tshogs pa du ma la
 kun tu loñs spyad nas / ded dpon gyi chuñ ma gnas skabs 'di
 lta bur gyur pa na gcig pu spañs nas 'bros pa gañ yin pa ni
 20 bdag gi tshul⁵ dañ mthun pa ma yin no sñam nas / de gcig⁶ pu
 ded dpon rna can gyi chuñ ma'i gan na⁷ 'dug go // ded dpon gyi
 chuñ ma de'i nor thams cad mes bsregs pas ñi ma gcig⁸ gi bza'
 ba yañ med par gyur to //
 [84] de nas bu mo mñag gźug de¹ ded dpon rna can gyi mdza'
 25 bo dañ 'brel pa dañ / gñen rnams gañ yin pa de rnams kyi gan
 du soñ ste smras pa / bźin bzañs dag ded dpon rna can gyi chuñ
 ma gnas skabs 'di lta bu la gnas na de gso źiñ bskyañ bar
 mdzod cig dañ źes² smras pa dañ / de nas de rnams de gso źiñ
 bskyañ³ ba la źugs pa de ñid kyi tshe de rnams kyi rigs la yañ
 30 sdug bsñal brgya phrag byuñ bar gyur pa dañ / de rnams kyis
 bsams pa / ded dpon rna can gyi bu 'di śin tu bkra mi śis pa

[82] 3. D gi 4. P de 5. P rtiñ 6. P sñal

[83] 1. P kyi 2. P brlags 3. P skrags 4. P gi 5. P mtshul
 6. P cig 7. P du 8. P cig

[84] 1. P om. 2. P źes pas 3. P skyañ

5 žig ste / (254b) 'di'i bsod nams ma yin pa'i stobs kyis ded
 dpon rna can gyi khyim gyi 'byor pa śin tu rgya che ba rnam
 par 'jig par 'gyur la / de gal te yu bu cag rnam kyis gsos
 śiñ bskyab⁴ na yu bu cag rnam kyī khyim du yañ 'di lta bu'i
 gnas skabs 'byuñ bar⁵ 'gyur gyi⁵ / 'di ltar yañ rnam pa thams
 cad du miñ tsam yañ gzuñ bar rigs pa ma yin no sñam nas / bu
 mo mñag gźug ma⁶ de la smras pa / khyed phyin nas kyañ ñed
 kyī khyim du 'jug par yañ ma byed cig //

[85] bu mo de ltar bar bcañ pa dañ bsams pa / da ni ded
 10 dpon gyi chuñ ma rnam pa thams cad nas thams cad du smra sa¹
 med par gyur na de ji ltar bsgrub par bya / gźan du na ñas ni
 khur 'di blañs pa yin gyi / śin tu 'bad pa ñid kyis da bdag
 gis ded dpon gyi chuñ ma bskyañ bar bya'o sñam mo // de nas
 gźan gyi khyim du soñ nas gla pa'i las byed pa la źugs nas
 15 der gla gañ dag rñed pa des ded dpon gyi chuñ ma dañ² bdag
 ñid dañ / khye'u gso ba la źugs so // khye'u de ni śin tu
 yañ mi sdug pas mi sdug pa źes miñ btags so // bu mu mñag
 gźug³ mo de yañ las kyī dbañ gis ñi ma re re źiñ gla'i rñed
 pa 'grib⁴ par gyur to // de nas de srog chags gsum po śin tu
 20 ñam ña bas gso bar rtsom pa dañ /

[86] ded dpon gyi chuñ mas bsams pa / ña ni bran pho dañ /
 bran mo dañ / las byed pa'i mi dañ / mdza' bśes dañ / ñe du
 rnam kyis yoñs su spañs nas gañ bdag cuñ zad 'tsho ba 'di
 ni bu mo mñag gźug ma 'di'i yon tan yin pas 'di ni ña'i ma
 25 dañ 'dra bar brtse ba yin mod kyī / de dus ji srid cig tu gcig
 pus las byed mi nus te yoñs su skyo bar 'gyur la / gla ji tsam
 rñed pa des kyañ (255a) 'tsho ba¹ mi nus kyis / des na ñas
 kyañ rañ gi ñes pa ñams su myoñ bar bya źiñ gla mi'i las bya'o
 źes rnam par bsams nas / bu mo mñag gźug ma de dañ lhan cig
 30 gźan gyi khyim du źugs te gla mi'i las byed par brtsams² pa
 dañ / de śin tu yañ gźon śa can yin pas bkres pa la sogs pa'i

[84] 4. P bskyabs 5. P gyur gyis 6. D pa

[85] 1. D ba 2. D om. 3. P gźugs 4. Skt. apacīyamānam, DP thob

[86] 1. P om. 2. P brtsam

sdug bsñal gyis yoñs su gzir źiñ³ las byas⁴ pa na yañ dañ yañ
 du brgyal bar gyur to // de nas yoñs su skyo bas dbugs tsha ba
 riñ po byuñ nas ded dpon rna can rjes su dran źiñ ñu ba la
 źugs te / kyi hud 'di lta bu'i phyin ci log kun tu gnas pa ni
 5 sdug bsñal lo // gañ groñ khyer ma lus pa'i mchog tu gyur ciñ /
 dpal gyi phun sum tshogs pa ñams su myoñ nas kyañ tshe 'di
 ñid⁵ la groñ khyer thams cad kyi mchog tu gyur nas / da ltar
 gźan gyi khyim du gla mi'i las byed pa'i sdug bsñal dañ yid
 mi bde ba rjes su myoñ bar gyur to //
 10 [87] de de ltar sdug bsñal gyis¹ yoñs su gzir źiñ ñu ba
 bltas nas bu mo mñag gźug ma de cho ñes 'debs pa la źugs te /
 kyi hud tshe 'di ñid la ded dpon rna can gyi chuñ ma ras ka
 śi pa la sogs pa gos sna tshogs gyon pa dañ / lus la dri źim
 pa'i me tog gi phreñ ba du mas brgyan pa dañ / khur² ba la
 15 rdzas dri źim po du ma sbyar ba'i dri źim pos bsgos³ pa dañ /
 lha'i bu mo bźin du dga' ba'i tshal gyi skyed mos tshal du soñ
 nas bran pho dañ / bran mo dañ / las byed pa'i mi dañ / mdza'
 bśes dañ / ñe du rnams dañ / zas dañ skom dañ / gos dañ / rgyan
 la sogs pa ci rigs par 'gyed⁴ pa yin la / da ni tshe 'di ñid
 20 du skra sbags⁵ śiñ lus la dri ma'i tshogs kyis gos pa dañ /
 bkres pa la sogs pa'i sdug bsñal gyis⁶ lus dañ / yan lag la
 sogs (255b) pa thams cad yons su skams pa / ras rñiñs śiñ
 deñs la śin tu dri ma can gyi dum bu ras rñiñ źig brgya stoñ
 gi gnas su gyur pas rked pa'i phyogs bkab pa / groñ khyer pa
 25 thams cad kyi tha chad du gyur nas gźan gyi khyim du gla mi'i
 las byed pas sdug bsñal dañ / yid mi bde ba chen po ñams su
 myoñ bar 'gyur ro // kye ma'o skal ba'i phyin ci log⁷ / kye
 ma'o loñs spyod rnams kyis śin tug.yo ba / kye ma'o las rnams
 kyi rnam pa sna tshogs pa yañ smras pa /

[86] 3. P ciñ 4. Skt. karma kurvāṇā, DP om. 5. D om.

[87] 1. P gyi 2. P khu 3. P sgos 4. D 'ged 5. P yag, for
 sbag 6. P gyi 7. P ma log

- dar gyi gos sogs rab gyon źiñ //
 rgyan rnams kun gyis⁸ rab brgyan te //
 sñon chad⁹ lha yi⁹ bu mo 'dra //
 da ltar lam po che na 'khyams¹⁰ // 1 //
- 5 skal ba de ñid zad gyur pas //
 lus la dri mas gos gyur ciñ¹¹ //
 ras rñiñ dri ña'i dum bu gyon //
 da lta 'di 'dra gyur pa yin // 2 //
- 10 sñon ni⁹ lha yi⁹ bu mo ltar //
 skyes pa'i mig gi bdud rtsir gyur //
 da ltar yi dags mo 'dra bar //
 mthoñ nas de ñid yid kyañ skyo // 3 //
- 15 sñon ni nor gyi¹² phun sum tshogs //
 groñ khyer¹³ pa yi¹³ mchog gyur gañ //
 de ni da ltar phoñs pa bas //
 śin tu phoñs pa ñid du 'gyur // 4 //
- 20 sñon gyi phun tshogs chen po la //
 dga' bas yoñs su loñs spyod pa //
 mya ñan sdug bsñal ldan pa yi //
 gnas skabs deñ¹⁴ 'di¹⁵ thob¹⁶ par gyur // 5 //
- 25 kye ma'o 'khor ba'i bdag ñid ñan //
 kye ma'o phun tshogs mi rtag ñid //
 gañ źig de ltar bder gyur ñid //
 sdug bsñal snod can ñid du gyur // 6 //
- 30 [88] de nas ded dpon gyi chuñ ma mñag gźug pa'i bu mo dañ
 lhan cig tu rim pa de ñid kyis gźan gyi khyim du gla mi'i las
 byed pa la źugs pa na¹ gźon nu gźugs ñan gyi bsod nams kyi
 dbañ gis ñin re źiñ gla rñed pa 'gribs par gyur to // ji tsam
 na dus gźan źig gi tshe ñi ma ma nub bar du ñin mo las (256a)
 byed du bcug kyañ ci yañ rñed par ma gyur pa² nas / ji srid
 las kyañ sus kyañ byed du ma³ bcug pa dañ / ji tsam na ded

[87] 8. P gyi 9. P lha'i 10. P 'khyam 11. P cig 12. D gyis
 13. P pa'i 14. D de 15. D 'dis 16. P thos

[88] 1. P ni 2. P pas 3. P om.

dpon gyi chuñ ma mñag gzug ma'i bu mo de dañ lhan cig kun tu
 smra ba rtsom pa / yañ da ni las kyañ byed du ma bcug gis rnam
 pa thams cad du sloñ⁴ mo spyad par bya'o zes bgros te / de
 sloñ⁴ phor thogs nas sloñ⁴ mo spyad pa la zugs so // gañ gi
 5 tshe gzon nu mi sdug pa 'gro nus pa de'i tshe de la mas bu
 da ni khyod rañ ñid sloñ mo spyod du soñ la loñs spyod cig
 ces smras nas / des de la sloñ phor byin pa dañ / de sloñ
 phor de thogs nas tshoñ 'dus su zugs pa dañ / de yañ pags
 pa'i mdog śin tu gnag pa / gzugs śin tu mi sdug pa / mtshan
 10 ma ñan pa bco brgyad dañ ldan pas lus smad par 'os pa mthoñ
 ba dañ / 'jig rten pa rnams śin tu yañ rgyab kyis phyogs par
 gyur nas thur du lta źiñ 'gro 'o // de gañ gi khyim gyi sgor
 soñ ba der de'i lus las dri śin tu mi źim pa 'byuñ ba dañ /
 mod kho na la sna khuñ gñis bkag nas śiñ dañ rdo ba dañ gyo
 15 mo la sogs pas brdegs te 'di nas myur du soñ źig⁵ ces groñ
 khyer gyi mi gtsañ ba 'dam rdzab 'gro śes pa lta bur lta źiñ
 skrod par byed de / gañ dañ gañ du soñ ba de dañ der śiñ dañ
 rdo dañ gyo mo la sogs pa rnams kyis brdegs nas skrod par byed
 do // des sloñ⁴ mo gcig kyañ rñed par ma gyur ciñ śiñ dañ rdo
 20 dañ gyo mo la sogs pa rnams kyis brdegs pas sloñ⁴ phor yañ
 chag⁶ par gyur nas / smre sñags 'don bzin du ma'i druñ du
 phyin te / śin tu yañ zum par gyur pas cho ñes 'debs pa la
 zugs so // de nas de mthoñ ba dañ brañ brduñs te / smras pa /
 kyi hud bu khyod sdug bsñal te //
 25 su la 'añ gnod pa ma (256b) byas par //
 sñiñ rje spañs pa gañ źig gis //
 'di ltar brdegs pas khyod sdug bsñal // 1 //
 de nas gzon nu mi sdug pas sgra dañ⁷ bcas par rab tu ñus te
 smras pa⁷ /

[88] 4. P sloñs 5. DP śig 6. P chags 7. P here punctuates with double dañda

- gañ dañ gañ gi khyim sgor ni //
sloñ⁴ mo spyad phyir bdag 'gro ba //
de dañ der ni gyo mo rdo //
śiñ la sogs pa bdag la rdeg⁸ // 2 //
- 5 [89] de thos pa dañ ded dpon gyi chuñ mas g'zon nu mi sdug
pa'i mgul nas 'khyud de / sgra dañ bcas pas ñus te smras pa /
ñes pa med kyañ śin tu ni //
gañ dag g'zan gyis brdegs gyur pas //
skye ba g'zan du bu khyod kyis //
- 10 sdig pa mi bzad byas par ñes // 1 //
- kyi hud khyod ni sdug bsñal lo //
- bde ba kun dañ rnam bral ba //
śin tu mi sdug gyur pa 'di //
dman pa ci tsam mthoñ na go //
- 15 sems ldan sñiñ rje cis mi skye¹ // 2 //
- kyi hud bcom źiñ ñams pa bdag //
bu khyod kyi ni sloñ² mo snod //
bcom pas lus kyañ bcom yin te //
- sloñ mo tsam gyis 'tsho ba yin // 3 //
- 20 pha dañ ma dañ bral ba dañ //
- khyim gyi rten ni med gyur la //
- gañ gis sñiñ rje spañs nas ni //
khyod kyi³ sloñ² snod deñ⁴ bcag gyur // 4 //
- rigs rgyud thams cad ñams gyur ciñ //
- 25 bśes dañ gñen gyis rnam spañs pas //
- bla ma⁵ mdza' bo⁵ mgon gyur ñid //
- sloñ snod su yis bcag par gyur // 5 //
- kyi hud bu sdug dman pa mthoñ nas ni //
- khyod la su yis dpa'⁶ tshul bstan par gyur //
- 30 kyi hud sñon gyi rañ gi las kyis⁷ ni //
- bu sdug khyod ni gnod pas bcom par gyur // 6 //

[88] 8. P rdegs

[89] 1. P skyed 2. P sloñs 3. P kyis 4. Skt. adya, DP de
5. P mdza 'o 6. Skt. vīryam, D dpañ, P dma' 7. P om.

- kyi hud dman pa'i bu la dpa' ba ni //
gañ gi sñiñ la brtse ba mi sems pas //
rdo dañ so phag rtsub pa lta bu yi //
sems can gañ yin de riñ khyod kyis smros // 7 //
- 5 kyi hud sgo brgyas bcom pa yi⁸ //
sdug bsñal gyis gduñs sloñ² mo (257a) rgyu //
ji ltar khyod la gźan rdeg⁹ par //
'jig rten yid ni spro bar gyur // 8 //
- 10 bkres dañ skom pas yoñs dub ciñ¹⁰ //
phun tshogs kun gyis rnam spañs pa //
nad dañ sdug bsñal rnams kyis gduñs //
khyed la su źig brdeg par brtson // 9 //
- 15 ñam thag dman pa'i bźin gyis ni //
ñu źiñ bkres pas rab gzir ba //
lkog¹¹ ma skam¹² pa mthoñ na deñ //
khyod la su yis brtse ma byas // 10 //
- 20 deñ ni nad kyis zil mnan ciñ //
sdug bsñal ldan pa brtse spañs te //
rigs sñems dregs pas dkrugs pa ni //
gañ gis bu khyod ji ltar rdegs¹³ // 11 //
- kyi hud gañ gis khyed bkres¹⁴ gzir //
sloñ² mos ñer¹⁵ bsags gyur pa yis //
bza' ba chuñ ñu de yañ deñ //
- 25 khyi dañ wa yañ spyod par byed // 12 //
- kyi hud bu sdug skal ñan pa //
dva go ña ni ji ltar byed //
sñon byas sdig pa byed pa po /
mi sdug las kyis bcom par gyur // 13 //
- [90] de ltar de rnam pa du mas mya ñan byed bźin du 'chag
30 ciñ grugs pa'i gnas kyi bum bu'i mdun du khrag gi rgyun gyis
yan lag gos pa'i bu la 'khyud nas / phyag dar dañ / gyo mo mi

[89] 8. P yis 9. P brdeg 10. P śiñ 11. P rkog 12. P skams
13. P brdegs 14. P dkres 15. D ñes

- gtsaṅ¹ ba daṅ / tsher ma la sogs pas khyab pa'i sar bsṅal² te /
dal bu³ dal bus lag pas mñe bar brtsams pa daṅ / ji tsam na
sraṅ bar de na tshoṅ dpon gyi bu daṅ / ded dpon gyi bu daṅ /
gžan yaṅ mtho žiṅ mtho ba'i bram ze daṅ khyim bdag rnams⁴ ka
5 śi ka'i ras daṅ / ba ku la'i ras daṅ / ko tam ba'i ras daṅ /
dar daṅ mon dar daṅ / ras phra žiṅ rin che ba sna tshogs gyon
pa daṅ / mgul gdub daṅ / gdu bu daṅ / dpuṅ rgyan daṅ / rna⁵ cha
daṅ / do śal daṅ / se mo do sna tshogs pa'i rgyan gyis brgyan
pa daṅ / dri žim pa'i me (257b) tog gi tshogs kha bye ba rnam
10 pa sna tshogs kyis lus la spud pa 'gro ba mthoṅ ba daṅ / de
bdag ñid śin tu sdug bsṅal ba'i gnas skabs la bltas śiṅ / bu
mi sdug pa de yaṅ de bžin du bžin dman pa la bltas nas dbugs
tsha ba riṅ po phyuṅ ste / mchi ma daṅ bcas pas śin tu dman
pa'i tshig gsaṅ mthon pos smras pa /
15 phun tshogs du ma brgyas khyab pa //
 rin chen gyis ni rgya mtsho bžin //
 rgyas pa'i ris su gyur nas kyaṅ //
 bde ba'i mchog la rjes su spyad // 1 //
 rgud pa'i cha las byuṅ bas na //
20 phyag dar khrod kyi gseb⁶ gnas śiṅ //
 zas ma rñed pas bkres⁷ pa daṅ //
 śin tu ñam⁸ ñas 'tsho bar gyur // 2 //
 mya ñan rgya mtsho sdug bsṅal chu rlabs 'jigs //
 gduṅ ba'i chu srin mi bzad⁹ brgya yis khyab //
25 dbul ba'i chu kluṅ rgya mtshor žugs gyur nas //
 kyi hud bcom žes sgra ni rnam par sgrogs¹⁰ // 3 //
 rgud pa'i chu srin brgya yis kun tu dkrugs //
 phoṅs pa'i rba rlabs 'jigs pa rab tu g.yo //
 nad ces 'jigs pa mi bzad nub pa yis //
30 ¹¹dbul ba'i¹¹ raṅ bžin chu bor žugs par gyur // 4 //

[90] 1. P btsaṅ 2. P sṅal 3. P po 4. P rnam 5. P sna
6. D seb 7. P dkres 8. P ñams 9. D zad 10. P bsgrogs
11. Skt. dāridramayīm, D dbu ba'i, P dbu ma'i

- sdug bsñal rdo khrod nad ni rtsub pas khyab //
 gduñ ba'i señ ge'i sgra yis gañ ba'i yul¹² //
 mya ñan bya ni brgya phrag lhags gyur pa //
 dbul ba'i sdug bsñal gnas ni thob par gyur // 5 //
 5 bag med 'khrul pa dag gis bsams pas sñon //
 dam pa rnams la sbyin pa ma byin pas //
 da lta 'di nas skal ñan dman pa yis //
 dregs ldan gdoñ la rtag tu lta bar byed // 6 //
 dman dañ skal ba dañ bral rmoñs dañ ni //
 10 sloñ¹³ mo la spyod sloñ¹³ mo'añ mañ du ma byin pas //
 gañ (258a) des gnas khañ tsam yañ 'byor par ma gyur pa'i //
 dman źiñ phoñs pa'i mi bzad dag tu źugs par gyur // 7 //
 ñes par sa steñ kun gyis bkur ba'i bla ma dañ //
 yañ dag phrad¹⁴ kyañ brñas śiñ bsñen bkur ma byas pa //
 15 gañ des da¹⁵ ltar yu bu'añ¹⁶ brñas par gyur pa dañ //
 da¹⁷ ltar 'gro ba'i rmoñs pa'i snod du gyur pa yin // 8 //
 gañ gis rdo dañ boñ ba yis //
 'gro 'dis¹⁸ bdag cag brdegs gyur pa //
 sñon gyi skye bar legs bsdams pa //
 20 mañ po ñes par brdegs pa yin // 9 //
 gañ gis 'jig rten pa rnams ni //
 kun nas yoñs su snod gyur pa //
 sñon ni bla ma'i skye bo la //
 yoñs su spyos par gyur par ñes // 10 //
 25 gañ 'dis brñas pa'i sdug bsñal ni //
 śin tu mi bzad rjes thob pa //
 sñon chad bla ma'i skye bo la //
 yoñs su brñas par gyur par ñes // 11 //
 yu bus sñon gyi skye bo la //
 30 glo bur lhags la gos dag ni //
 ma byin pa ni gañ yin pas //
 da ltar yu bu gos med gyur // 12 //

[90] 12. P phul 13. P sloñs 14. P phrag 15. Skt. adhunā,
 DP de 16. D bu 17. D de 18. D 'di

gañ gis gñen bśes dañ bral te //
 yu bu sdug bsñal yun riñ du //
 skye bo mañ po ñu ba yi¹⁹ //
 ña ro 'don du bcug pa yin // 13 //
 5 gañ gis gseg ma rdos khyab pa'i //
 sa gźir yu bu ñal gyur pa //
 sna tshogs gos kyis²⁰ bkab pa yi²¹ //
 mal stan sñon ma byin pa yin // 14 //
 stan ni rnam pa sna tshogs pa //
 10 dam pa rnams ni ma byin pas //
 gañ gis²² tsher ma mañ po yi²³ //
 khyab pa'i²⁴ sa yi²⁴ gźi la gnas // 15 //
 gañ gis²² tsher mas khyab pa yi²⁵ //
 sa gźir yu bu²⁶ rnam rgyu ba //
 15 sñon chad lham dañ bźon pa ni //
 bde ba skyed pa ma byin yin // 16 //
 ñi ma'i 'od tshogs rnams kyis dbus kyi cha snañ²⁷ byas //
 phyag dar phuñ po gañ gis 'di ni yu bu gnas // (258b)
 sloñ ba'i 'gro la khañ pa'i gnas tsam phal cher ni //
 20 gnas kyi ser snas ñes par ma byin gyur pa yin // 17 //
 gañ gis da ltar yu bu śin tu kha skams la //
 mgrin par skams śiñ kha dañ 'gram pa yoñs²⁸ skams pa //
 yid la chu 'dod²⁹ kun tu bltas nas sñon chad ni //
 de la bsil gyur chu ni sbyin pa ma byin³⁰ źiñ // 18 //
 25 sloñ³¹ dañ sdug phoñs pa la zas ma byin pa dañ //
 gñen dañ mdza' bśes la min rtsa lag tshogs la'añ min //
 legs par spyad nas thams cad las kyis loñs spyod pa //
 des na 'dir ni zas bral yu bu yoñs su 'khyam³² // 19 //
 srid pa gźan du rnam pa mañ por ñes par³³ ni //
 30 gźan gyi don sgrub mkhas pa rnams la mtshañ 'dru bas //
 gañ gis 'di na³⁴ da ltar 'jig rten dman pa'i yañ //
 śin tu mtshañ 'dru'i gnas su yu bu ñe bar gyur // 20 //

[90] 19. P yis 20. D ni 21. D yis 22. D gi 23. D yis 24. P sa'i 25. P yis 26. P bur 27. P sna 28. P yo 29. P 'od 30 P yin 31. P sloñs 32. D 'khyams 33. P pa 34. P ni

- 5 yu bus ³⁵ nes par ³⁵ rnam ³⁶ mañ du //
 rigs kyis kheñs śiñ dregs ³⁷ brten la //
 yon tan ldan pa'añ brdegs pas na //
 gañ gis da ltar mi bzad skyed // 21 //
 5 'khor ba'i rgya mtsho 'di ñid du //
 nad rnams thams cad sel byed pa'i //
 sman ni sñon chad ma byin pas //
 gañ gis nad kyis mñon gduñs yin // 22 //
 pha la khurus ma byas śiñ ma dañ bśes la'añ min //
 10 bla ma tshim par ma byas 'jig rten mgon la'añ min //
 gañ gis khurus dañ btuñ ³⁸ bral byas pas skyes gyur ciñ //
 'di ni sdug bsñal brgya yis skal bcom mgon med gyur // 23 //
 bkres dañ skom pas yoñs dub ciñ //
 bza' dañ bgo ba rnam bral ba //
 15 nad dañ sdug bsñal gyis gduñs pa //
 yu bu su žig skyoñ bar gyur // 24 //
 'jig rten du ni rñed dka' ba'i //
 gañ gis deñ ³⁹ ni srog stor žiñ //
 yu bus gañ gi bran dañ ni // (259a)
 20 de riñ ⁴⁰ su yi ⁴⁰ las byed bya // 25 //
 kye ma'o dbul ba sdug bsñal te //
 kye ma'o bsod nams ma byas ñid //
 'di ltar rgyas pa'i groñ khyer du'añ //
 mgon med yu bu ji bžin no // 26 //
 25 'di dañ gžan dag yañ ded dpon gyi chuñ ma bkres pas yoñs su gduñs
 pa'i yid dañ bdag ñid smre sñags 'don žiñ ⁴¹ gnas so //
 [91] ded dpon rna can yañ rgya mtsho chen por gru žig pa dañ /
 stes dbañ gis byis pa gcig dañ lhan cig spañ leb la 'jus te chu'i
 gnas nas brgal ¹ nas śin tu ñam thag pa chen pos sloñ ² mo rgyu
 30 žiñ rgyal po'i pho brañ gñen ³ ldan du phyin pa dañ / de der phyi
 rol gyi žiñ gcig tu mtshan mo gnas par gyur pa na ⁴ / der yañ zo

[90] 35. Skt. nūnaṃ, DP ñes pa 36. P rnams 37. P dreg 38. Skt. -pāna-, D gduñ, P rduñ 39. Skt. adya, DP de 40. P su'i 41. P ciñ

[91] 1. D rgal 2. P sloñs 3. D mñan 4. P nas

- śas 'tsho ba'i skyes bu gźan źig gnas pa des de śes pa dañ /
 de 'di sñam du sems te / ded dpon 'di śin tu rid pa dañ /
 bdog pa'i rdzas thams cad ñams pa dañ / khye 'u gcig dañ lhan
 cig 'oñs na de la khyim gyi lo rgyus ji ltar brjod par bya /
 5 yañ na rañ ñid kyis śes par⁵ 'gyur gyi⁶ sñam nas des de la
 lag pa bkru ba'i chu byin te / ma śa'i snum khur gñis byin
 no // de nas ded dpon rna can lag pa stoñ pas khyim du 'jug
 par mi bya'o sñam nas / ma śa'i snum khur gcig bźag nas khye'u'i⁷
 lag tu gtad ciñ / gcig phyed phyed du bgos te bza' ba'i don ku
 10 khye'u de dañ lhan cig zos so // de nas ñi ma gñis pa la ma
 śa'i snum khur de thogs⁸ nas śin tu rtsub ciñ lus ñam chuñ
 ba dañ / śin tu dri ma dañ bcas pa'i ras gcig tsam źig gyon
 nas rgyal po'i pho brañ gñen³ ldan du źugs te / rañ gi khyim
 du chas so //
 15 [92] gźon nu mi sdug pa 'am nam lañs pa'i dus ñid na bkres
 pa dañ / skom pas yoñs su ñam chuñ ba bźin du dañ / (259b) skal
 ba ñan pa bdag¹ 'di na gnas pas ci źig bya / srog kyañ dgos pa
 med kyis soñ la bdag ñid gsod par bya'o sñam nas / des ma la
 smras pa / ma bdag ni pha'i skyed² mos tshal du mchi źes
 20 smras te / skyed² mos tshal der chas so //
 [93] ded dpon rna can yañ rañ gi khyim dañ ñe bar phyin
 pa dañ / ci tsam źig nas riñ po ma lon par dur khrod kyi mdog
 can gyi sa'i tshogs tsam lhad mar lus pa mthoñ nas bltas te /
 'di ci źig yin źes bsams nas / gnas źig pa'i phyed dum der
 25 phyin pa dañ / gnas źig pa'i phyed dum de na chuñ ma bran mo
 źig dañ lhan cig gnas la / śin tu dman pas ñam chuñ ba'i bźin
 dañ / ras kyi dum bu dri ma can gyis rked¹ pa'i phyogs bkab pa
 dri ma'i tshogs lus la gos pa mthoñ ño // mthoñ nas kyañ kyi
 hud 'di ci źig yin źes smras te / brgyal nas sa la 'gyel ba
 30 dañ / rluñ grañ mos phog pas yun riñ mo źig nas dran pa rñed
 de / de chuñ ma'i thad du phyin pa dañ / 'di ci źig yin źes

[91] 5. P pa 6. P gyis 7. P khye'u yi 8. P thos

[92] 1. D bdag ñid 2. P bskyed

[93] 1. D sked

smras te / gsañ mthon pos cho ñes 'debs pa la žugs so // de nas
 chuñ ma las ji ltar gyur pa thos pa dañ / dbugs tsha ba riñ po
 phyuñ ste smras pa / ñas ni ñes par sbyin pa'i žiñ la bya ba
 ma byas pa gañ gis 'di ltar rgud par gyur na / da 'di la ji
 5 ltar bsgrub par bya / gañ la skyabs su 'gro bar bya / su'i
 bžin la blta bar bya / 'jig rten dman² žiñ žan pa la thugs
 brtse ba ni su žig yin / su žig 'oñs nas ña dbul ba'i rgya
 mtsho 'di las brgal bar bya / su žig 'oñs nas rgud pa'i 'dam
 'di lta bu bkru bar bya / su žig 'oñs nas sdug bsñal gyi chu
 10 bo 'di las brgal bar bya / su žig 'oñs nas dbul ba'i dgra 'di
 las rgyal bar bya / (260a) su žig 'oñs nas sdug bsñal thams
 cad kyi rtsa ba'i šin dbyuñ bar bya / su žig 'oñs nas sdug
 bsñal gyi žiñ 'di rtsa ba nas gdon par bya / su žig 'oñs nas
 bkres pa dañ skom pa'i mche ba gtsigs³ pa'i kha nas ha ha žes
 15 'jigs pa'i sgra can⁴ gyi dbul ba'i srin po chen po med par bya /
 su žig 'oñs nas dbul ba'i gyad 'di las rgyal bar bya / su žig
 'oñs nas bkres pa dañ skom pa la sogs pas rab tu 'bar ba'i me
 'di bsad⁵ par bya / su žig 'oñs nas rgud pa gos⁶ pa'i glañ
 po che 'di⁷ gdul bar bya / su žig 'oñs nas ña'i sdug bsñal
 20 dpag tu med pa'i dug gi mche ba dañ ldan pa'i⁸ dbul ba'i⁸
 sbrul chen 'di'i dug 'di dug med par bya / su žig 'oñs nas
 ña'i thams cad 'phrog pa'i dbul ba'i dpa' bo bzlog par bya /
 su žig 'oñs nas ña'i sdug bsñal thams cad kyis bsdams pa'i
 bdag ñid can gyi dbul ba'i lcags sgrog⁹ 'di gcad¹⁰ par bya /
 25 su žig 'oñs nas ña'i dbul ba'i btson¹¹ ra 'di las brgal bar
 bya / su žig 'oñs nas ña'i dbul ba'i sgo glegs 'di dbye bar
 bya / su žig 'oñs nas ña'i dbul ba'i gšin rje 'di mi snañ
 bar bya / su žig 'oñs nas ña'i sred pa'i rgya mtsho 'di las
 brgal bar bya / su žig 'oñs nas ña'i dbul ba'i 'brog dgon pa
 30 'di las thar par bya žes bya ba la sogs pa sñiñ rje žiñ dman
 pa la dmigs pa'i tshig rnam pa du ma brjod ciñ cho ñes 'debs
 par gyur to //

[93] 2. P sman 3. P brtsigs 4. P gcan 5. D gsad 6. Skt.
 vipadāvaliptaṃ, DP gso 7. P om. 8. D om. 9. P sgrogs
 10. P bcad 11. P brtson

[94] gnas skabs der sañs rgyas bcom ldan 'das rnams la ni
mi mkhyen pa'am / mi gzigs pa'am / thugs su mi¹ chud pa'am /
rnam par mi rig pa ci yañ mi mña' ba ni chos ñid yin pas /
sañs rgyas (260b) bcom ldan 'das ston ka'i ñi ma 'char ka
5 ltar 'od zer dmar ser 'gyed pa dañ / nor bu rañ gi yon tan
gyis yoñs su spras pas / kun nas dmar ser du snañ ba dañ /
ñi ma 'char kas phye ba'i pa dma'i ge sar ma lus pa'i tshogs
dañ / u tpa la dañ / ma rgad dañ / 'ja' tshon dañ / dri ma
med pa'i glog 'khyil pa dañ / mar gyi rgyun² blugs³ pa'i
10 me'i tshogs ltar śin tu 'bar ba'i 'od kyi tshogs bkra śis
pa'i 'od zer gyi tshogs kyis rab rib dpag tu med pa'i tshogs
rnam par 'jig ciñ / rga śi srid pa'i gzeb 'dzin par mdzad
pa / dge ba'i rtsa ba dpag tu med pa la mñam par g'zag⁴ pa
stobs su gyur pas ku mu da dañ / duñ dañ / ⁵kun da⁵ dañ /
15 dri ma med pa'i dñul dañ / mu tig dañ / kha ba dañ / pa dma'i
rtsa ba dañ / dri ma med pa'i glañ po che'i so bcag⁶ pa dañ /
⁷'dzam bu'i⁷ chu bo'i gser gyi phuñ po'i rtse na gnas pa'i
mig stoñ ldan gyi g'zu lta bu'i 'od zer 'khyil ba'i snañ ba
dañ / nam mkha'i⁸ mtha' med par zla ba brgya stoñ 'char ba
20 ltar dkar źiñ 'jam la / snum źiñ g.yas su 'khyil ba'i 'od
'dom gañ ba dañ / smin ma mdzes pa'i bar nas byuñ ba'i smin
mtshams kyi mdzod spu⁹ rnam par mdzes pa dañ / pa dma kha bye
ma thag lta bu'i źal mña' ba / bskal¹⁰ pa grañs med pa gsum
du phyang dañ / źabs dañ / spyang dañ / yan lag mchog dbu dañ /
25 ñid kyi śa dañ / rkañ dañ / pa dma g'zon nu lta bu'i rañ b'zin
dañ ldan pa'i sras dañ¹¹ / btsun mo dañ / glañ po dañ / rta
dañ / śiñ rta dañ / rgyan dañ / gos dañ / stan dañ / mal stan
dañ / nor bu dañ / gser dañ / dñul dañ / dños po thams cad
dañ / rgyal srid la sogs pa (261a) yoñs su gtoñ bas bla na
30 med pa'i byañ chub kyi tshogs yoñs su 'phel bar mdzad pa /
chags pa mi mña' bas¹² bdud kyi stobs rnams rab tu bcom par

[94] 1. D ma 2. P glud 3. P glugs 4. P b'zag 5. D ku nda
6. P bcags 7. P 'dza mbu'i 8. P mkha' 9. P pu 10. P
skal 11. P dañ dañ 12. P ba'i

mdzad pas ston ka'i zla ba dri ma med pa ltar śin tu dkar źiñ
 gsal ba'i grags pa'i tshogs stoñ gi phreñ bas bskor ba ri bo la
 'char ka'i zla ba'i 'od zer gyi tshogs kyi lcug ma'i¹³ ral pa'i
 dkyil 'khor dañ / ñi ma 'char ka'i 'od zer gyi tshogs dañ /
 5 sprin gyi tshogs las byuñ ba'i glog¹⁴ brgya stoñ dañ / brgya
 byin gyi glañ po che'i mche ba mduñ gis bsgyel ba dañ / sa 'og
 'khrugs pa dañ / 'o ma'i rgya mtsho'i rba rlabs gyes pa dañ /
 dbañ po'i gzu'i 'od kyi rtse mo dañ / nor bu mar gad bcag pa
 dañ / zla ba rgyas pa dañ / pa dma'i 'dab ma dañ / klu'i dbañ
 10 po'i gtsug gi nor bu dañ / bai dū rya'i rdo leb dañ / tsam pa
 ka rgyas pa rma med pa lta bu'i 'od kyi dkyil 'khor gyis¹⁵
 sku la bskor bar gyur pa / ñid kyi thugs su chud pa'i ye śes
 kyi mes¹⁶ ñon moñs pa'i tshañ tshiñ sreg par mdzad pa / lha
 brgya stoñ gis¹⁷ źabs la btud ciñ cod pan gyis¹⁸ gtugs pas
 15 nor bu dañ / gser gyi 'od zer gyis śin tu mdzes śiñ brgyan
 pa'i źabs kyi pa dma dañ ldan pa / glañ po che gzon nu'i
 dkan dañ / rgya skyegs kyi khu ba dañ / pa dma dañ / ston
 ka'i mtshams kyi sprin gyi tshogs dañ / a śo ka dañ / leb
 rgan rtsi'i me tog gi¹⁹ chun po dañ / zañs kyi mdog can gyi
 20 źabs dañ ldan pa / sen mo srab ciñ zañs ltar dmar ba'i zla
 tshes dgod²⁰ pa lta bu²¹ dri ma²¹ med pa'i źabs kyi²² pa dma
 dañ ldan pa / sred pa'i khri śiñ bton pa / gti mug gi mun pa
 ma lus pa rnam par bsal ba / 'gro ba ma lus pa'i gñen du gyur
 pa / dgos pa med par gzan la (261b) mñes gśin²³ par gyur pa /
 25 ye śes kyi spyod yul bsam gyis mi khyab pa / 'dod chags chen
 po'i dug rnam par bsal ba / dka' ba brgya stoñ gis²⁴ ²⁵bsñen
 pa'i²⁵ yon tan gyi tshogs dañ ldan pa / bsod nams kyi tshogs
 ñe bar bsags śiñ śes rab kyi spras pas ñon moñs pa ma lus
 pa'i śiñ rtsa nas 'don par mdzad pa / tshañs pa dañ / dbañ
 30 po dañ / ñe dbañ dañ / me dañ / gśin rje dañ / bden bral dañ /
 chu lha dañ rluñ lha dañ / lus ñan po dañ / dbañ ldan la sogs

[94] 13. P me'i 14. P glogs 15. P gyi 16. P om. 17. P gi
 18. P gyi 19. P om. 20. P rgod 21. D om. 22. P kyis
 23. P bśin 24. P gi 25. D bsñel ba'i

- pas bstan pa mñon par bstod pa / thugs rje chen po dañ ldan pa /
 'jig rten la phan par žugs pa / sruñ ba gcig pu ba / ñag gcig
 dpa' ba / zla med pa / gñis su mi gsuñ ba / ži gnas dañ lhag
 mthoñ la gnas par mdzad pa / 'dul ba'i bsdus pa gsum gyi²⁶ gži
 5 la mkhas pa / chu bo bži las brgal²⁷ ba / rdzu 'phrul gyi rkañ
 pa bži'i žabs legs par gnas pa / bsdu ba'i dños po bži la yun
 riñ po nas goms pa / yan lag lña spañs pa / yan lag lña las
 yañ dag par 'das pa / yan lag drug dañ ldan pa / pha rol tu
 phyin pa drug yoñs su rdzogs pa / byañ chub kyi yan lag bdun
 10 gyi me tog gis byugs pa / yan lag brgyad pa'i lam ston par
 mdzad pa / mthar gyis gnas pa'i sñoms par 'jug pa dgu la
 mkhas pa / stobs beu'i stobs dañ ldan pa / phyogs beur sñan
 pas yañ dag par rgyas pa / brgya phrag beur dbañ sgyur ba la
 khyad²⁸ par du 'phags pa rnam ni ñin lan gsum mtshan lan
 15 gsum du sañs rgyas kyi spyan gyis²⁹ 'jig rten la rnam par
 gzigs nas
- [95] su ni 'phel / su ni 'grib / su ni gnod par gyur /
 su ni ñam ña bar gyur¹ / su ni sdug bsñal bar (262a) gyur /
 su ni ñan soñ la gžol / ²su ni ñan soñ la bab² / su ni ñan
 20 soñ la 'bab / su ni deñ³ 'khor ba'i rgya mtsho chen po las ñe
 bar gdon⁴ par bya / su ni deñ ñas 'khor ba'i srin pos rnam
 par gtses pa las thar bar bya / su ni deñ ñas dbul ba'i sbrul
 gyis bdas pa las yoñs su bskyab par bya / su ni deñ ñas že
 sdañ gi mes lus kun nas bsregs pa la⁵ dam pa'i chos kyi char
 25 gyis dbañ bskur bar bya / su ni deñ ñas gti mug gi⁶ mun nag
 gi⁶ nañ du žugs pa la rab rib med pa'i snañ ba bla na med
 pa'i tiñ ñe 'dzin mchog gi rtse mo la bskyon par bya /
⁷su ni deñ ñas sdug bsñal thams cad zad par byed pa'i lam
 gyi mchog yan lag brgyad pa bstan par bya / su ni deñ ñas
 30 dbul ba'i sgo glegs mtha' med par gžig par bya⁷ / su ni deñ
 ñas mi šes pa'i rab rib kyis mig mdoñs pa la ye šes kyi mig

[94] 26. P gyis 27. D rgal 28. P khyab 29. P gyi

[95] 1. D 'gyur 2. D om. 3. D om. 4. D 'don 5. D las
 6. P om. 7. P om. these two sentences.

sman rjes su sbyin par bya / su ni deñ ñas lcags sgrog chen
pos bciñs pa las thar bar bya źes mkhyen pa'i gzigs pa 'jug
go // yañ smras pa /

rgya mtsho chu srin rnams kyi gnas //

5 dus rlabs yol bar 'gyur yañ srid //

gdul bar bya ba'i sras rnams la //

sañs rgyas dus las yol ba med // 1 //

[96] de nas bcom ldan 'das yañ dag par rdzogs pa'i sañs
rgyas rnam par gzigs / 'jig rten ma lus pa 'di dag la gzigs
10 par gyur pa dañ / bcom ldan 'das kyis¹ ded dpon rna can dbul
ba'i sdug bsñal gyi 'dam rdzab tu² śin tu nub ciñ bdag ñid
śin tu mya ñan gyis³ smre źiñ gnas par gzigs so / gzigs nas
kyañ thugs rje chen pos yañ dag par bskul⁴ ba'i thugs kyis
lhuñ bzed bsñams śiñ chos gos mnabs⁵ te / gñen⁶ ldan gyi
15 skyed mos tshal nas mñon par byuñ nas gñen⁷ ldan du gśegs
so // yañ dag par rdzogs pa'i sañs rgyas rnam par gzigs
rgyal po'i pho brañ gñen⁷ ldan du bsod sñoms la gśegs pa
dañ / de mthoñ nas / (262b) rgyal po dañ / blon po dañ /
tshoñ dpon dañ / bram ze dañ / khyim bdag dañ / groñ khyer
20 gyi skye bo rnams dañ / ded dpon rnams yañ dag par rdzogs
pa'i sañs rgyas rnam par gzigs 'dir bsod sñoms la byon gyi⁸ /
bcom ldan 'das 'di'i bsod sñoms ñas dgañ bar bya'o sñam nas
srog chags brgya stoñ dpag tu med pa rnams⁹ bza' ba dañ bca'
ba rnams thogs te gnas so //

25 [97] de nas bcom ldan 'das yañ dag par rdzogs pa'i sañs
rgyas rnam par gzigs ded dpon rna can la rjes su thugs brtse
bas tshoñ 'dus kyi dbus na thugs rab tu źi źiñ sku la ñi ma
'char ka'i 'od pas lhag pa'i 'od kyis 'bar ba lta bu ston
ka'i zla ba rgyas pa'i mtshams kyi sprin gyis bskor¹ ba lta
30 bu dañ / lha'i skyed² mos tshal gyi dpag bsam gyi śiñ lta
bu dañ / gser gyi mchod sdoñ bdud rtsi'i byi ru'i śiñ gi yal

[96] 1. D kyi 2. P kyi 3. P gyi 4. D skul 5. P bsñams
6. Skt. bandhumatīyakād, D mñan, P mñen 7. D mñan
8. P gyis 9. D. om

[97] 1. P skor 2. P bskyed

- gas brgyan pa lta bu dañ / gser gyi g'zoñ pa'i steñ du til mar
 gyi mar me bltams³ pa lta bu dañ / rin po che'i ri bo rin po
 che⁴ phra mo sna tshogs kyis spras pa lta bu dañ / ñañ pa'i
 rgyal po gser gyi pa dma'i rdul gyis gos pa lta bu dañ / sa
 5 sruñ dal gyis 'bab pa'i pa dma'i rdul gyis brgyan pa lta bu
 dañ / señ ge ldoñ ros kyis byugs⁵ pa lta bu dañ / sa thams
 cad kyil dpal gyi tshogs lta bu dañ / sku śin tu 'bar ba lta
 bu dañ / źabs kyil mthil gñis śin tu legs par byas pa'i śiñ
 rta'i 'khor lo nor bus spras pa'i 'od dañ ldan pa lta bu dañ /
 10 źabs kyil mthil rab tu gzar ba'i pa dma'i kha rgyas pa ltar
 śin tu mñen⁶ źiñ⁷ g'zon śa chags pa dañ / źabs kyil mthil dpal
 be'u dañ / g.yuñ druñ dañ / dga' ba 'khyil ba dañ / ña dañ
 ldoñ ros (263a) kyis brgyan pa dañ / źabs gñis la zla ba
 rgyas pa'i dbyibs lta bu la zañs śin tu sbyañs pa lta bu'i
 15 mdañs dañ / 'od dañ ldan pa'i sen mo śin tu dri ma med pa
 gcig tu gsal ba / legs par⁸ skyes pa / blta na sdug ciñ
 mtho ba'i sen mo dag dañ / źabs kyil sen mo'i⁹ thig le'i
 phreñ bas spras śiñ mñam¹⁰ pa med pa dañ / legs par skyes
 pa dañ / riñ źiñ zlum la¹¹ yañs pa'i sen mo dañ / 'jam źiñ
 20 śin tu mñen la śiñ bal ltar reg na bde ba'i rtiñ pa gñis dañ /
 dpal gyis 'bar ba'i ñi ma nam mkha'i dkyil na 'dug pa lta bur
 phyogs kyil dkyil 'khor thams cad ma lus par kun tu snañ bar
 mdzad ciñ / ded dpon rna can gyi¹² gnas źig pa'i phyed dum
 der byon to //
- 25 [98] de nas yañ dag par rdzogs pa'i sañs rgyas rnam par
 gzigs kyis / gser btso ma b'zin du sbyañs pa'i 'od 'phro ba
 lta bu dañ / mar gyi rgyun gyis¹ blugs pa'i me'i tshogs lta
 bu dañ / śin tu kha rgyas pa'i² kiñ śu² ka dañ a śo³ ka dañ /
 u tpa la dmar po dañ /⁴ ku ran da ka⁴ dmar po dañ / ka ra bī
 30 ra dañ /⁵ tsam pa ka⁵ dañ / leb rgan rtsi'i khu ba dañ /
 mtshams kyil sprin dañ / glañ po che'i dkan dañ / pa dma dmar

[97] 3. P bltam 4. P om. 5. P byug 6. P gñen 7. D śiñ
 8. P pa 9. P mo 10. D ñams 11. D pa 12. P om.

[98] 1. P gyi 2. P ki ñśu 3. P śva 4. Skt. kurañṭa,
 D un ran da ka, P u ra nda ka 5. P tsa mpa

po dañ / glog brgya stoñ bas lhag pa'i 'od zer yañ dag par
 'gyed par mdzad ciñ / gañ gis de'i mod kho na la gnas žig
 pa'i phyed dum phyi dañ nañ du bcas pa gser žun ma ltar snañ
 bar gyur pa de ltar mdzad do // de mthoñ nas ded dpon rna can
 5 gyis 'di ci žig yin sñam te lañs⁶ pa dañ / bcom ldan 'das yañ
 dag par rdzogs pa'i sañs rgyas rnam par gzigs mtshan sum cu⁷
 rtsa gñis kyis brgyan pa / chos žes bya ba lus dañ ldan pa
 lta bu dañ / mar gyi sbyin blugs blugs pa'i rjes thogs kyi me
 lta bu dañ / (263b) gser bžu ba'i khu ba'i mdañs dañ / ⁸ka
 10 rñi⁸ ka ra dañ / gur gum dañ / ⁹leb rgan⁹ rtsi dañ / ldoñ¹⁰
 ros dañ / ba bla dañ / u tpa la dmar po dañ / ston gyi mtshams
 kyi sprin dañ / rma bya'i lkog¹¹ ma'i mdañs dañ / gser dañ /
 mthiñ śiñ¹² dañ / mtshal dañ / a ti ¹³mu kta¹³ dañ / ku ¹⁴ran
 da¹⁴ ka lta bu'i 'od kyi dkyil 'khor gyis sku la bskor ba
 15 mthoñ ño // mthoñ nas kyañ ded dpon rna can de śin tu dad pa
 chen po skyes nas ñas bcom ldan 'das la ci žig dbul bar bya
 sñam du sems te / bdag ñid kyi 'byor pa la bltas pa dañ / ma
 śa'i snum khur gcig po yod par mthoñ nas des de blañs te chuñ
 ma la smras pa / bzañ mo¹⁵ ñas ni lag pa stoñ pas ña'i khyim
 20 du 'jug par mi bya'o sñam nas / ma śa'i snum khur gcig¹⁶ khyer
 te 'oñs te / bcom ldan 'das yañ dag par rdzogs pa'i sañs rgyas
 rnam par gzigs 'di yañ yon gnas kyi dam pa / dman pa dañ žan
 pa rnams la rjes su thugs brtse ba yin la / 'di la sbyin pa'i
 sa bon ñuñ zad tsam žig btab pas kyañ dbul ba'i sdug bsñal
 25 rtsa nas 'byin par mdzad pa yin na / bcom ldan 'das de la ñas
 ma śa'i snum khur 'di dbul bar bya 'am / des smras pa / rje'i
 sras legs kyis de ltar mdzod cig / 'di tsam gyi dge ba'i rtsa
 bas kyañ 'khor ba na bde ba'i rgyur 'gyur ro //
 [99] de skad ces smras pa dañ / ded dpon gyis bsams pa /
 30 ma śa'i snum khur 'di ni śin tu žan pa yin la / ña ni groñ
 khyer 'di ñid du de lta bu žig tu gyur nas / da 'di lta bu'i

[98] 6. P 'das 7. D bcu 8. D kar ni 9. D le brgan 10. P
 ldoñs 11. P rkog 12. P śun 13. D mug ta 14. P ra nda
 15. D mos 16. D cig

ñan pa rgyal po dañ / blon po dañ / bram ze dañ / khyim bdag
 dañ / groñ khyer gyi skye bo dañ / ded dpon rnams kyis mi mthoñ
 ba ji ltar ni¹ bcom ldan 'das (264a) la dbul bar bya / g'zan du
 na lo mas dkris la dbul bar bya ste / de ltar ma byas na ni 'di
 5 rnams kyis² śes par 'gyur ro sñam nas / rañ gi gnas žig pa'i
 phyed kyī nañ du žugs te / lo ma btsal bar sems pa dañ ci³
 yañ ma rñed par gyur to // de nas ded dpon de śin tu yañ yi
 mug par gyur te / kyī hud 'di lta bu'i skal ba žan pa ni sdug
 bsñal lo žes dbugs tsha ba riñ po phyuñ nas / de'i mod la gnas
 10 žig pa'i phyed dum de nas byuñ ste / dad pa chen po'i šugs kyis
 ma śa'i snum khur de yañ dag par rdzogs pa'i sañs rgyas rnam
 par gzigs kyī lhuñ bzed du phul lo // phul nas kyañ žabs gñis
 la phyag byas te / smon lam byed par brtsams pa / bcom ldan
 'das sbyin par bya ba'i chos yoñs su phul ba'i dge ba'i rtsa
 15 ba 'dis skye ba 'di ñid nas⁴ bzuiñ ste⁴ / ñin žag gcig tsam
 yañ dbul por nam yañ ma gyur ciñ / śin tu phyug pa dañ / nor
 dañ loñs spyod yoñs su rdzogs pa dañ ldan par gyur cig /
 bcom ldan 'das yañ dag par rdzogs pa'i sañs rgyas rnam par
 gzigs kyī žabs la / ded dpon rna can gyis⁵ btud pa tsam de
 20 ñid kyī rjes thogs kho na la śin tu žan ciñ rid pa de mi snañ
 bar gyur nas / sñon gyī mdog mdañs lta bu dañ ldan par gyur
 to //
 [100] de nas ded dpon rna can gyis smon lam btab nas lañs
 pa dañ / yañ dag par rdzogs pa'i sañs rgyas rnam par gzigs
 25 slar bzud de / gñen¹ ldan gyī skyed mos tshal du gśegs so //
 de nas ded dpon rna can gñen¹ ldan gyī tshoñ dpon dañ / ded
 dpon dañ / ded dpon rnams kyis ño śes par gyur to // de nas
 ded dpon žig gis groñ khyer pa de rnams la 'di skad ces smras
 so // ña dañ khyed rnams kyī ded dpon rna can rgud par gyur
 30 pa la / (264b) btañ sñoms su 'jog pa ni rigs pa ma yin no //
 de nas ras gcig btiñ² ste yañ smras pa / grogs po dag mañ

[99] 1. P na 2. P kyī 3. P ji 4. D gzuñ ste 5. P gyī

[100] 1. D mñan 2. P gtiñ

pos ni gcig legs par gdon nus kyi / gcig gis ni mañ po ma yin
 pas / de la gañ gis 'dir yoñs su btañ ba de ras 'di'i steñ du
 zog cig³ ces smras pa dañ / du ma žig gis mgul gdub dañ / gdu
 bu dañ / dpuñ rgyan dañ / do šal dañ / se mo do dañ / lag gdub
 5 la sogs pa rgyan⁴ brgya stoñ dpag tu med pa žig byin pa dañ /
 ka śi'i ras dañ / du ku la'i ras dañ / ko tam pa'i ras dañ /
 dar dañ mon dar la sogs pa śin tu phra žiñ rin che ba sna tshogs
 pa'i gos zuñ brgya stoñ dpag tu med pa byin te / de la skad cig
 ma de ñid du gos dañ rgyan gyi phuñ po žig tu gyur to // de nas
 10 ded dpon rna can gyis⁵ 'byor pa de la bltas nas chuñ ma la
 smras pa / bzañ mo žiñ gśin⁶ pa la sbyin pa'i sa bon btab
 pa'i myu gu 'thon pa la ltos / de yañ dga' ba dañ mgu ba
 skyes te / yañ dag par rdzogs pa'i sañs rgyas rnam par gzigs
 de la phyag byas nas rgyan dañ gos de rnams gnas žig pa'i
 15 phyed dum der gzug par brtsams so //

[101] khye'u mi sdug pa yañ¹ pha'i skyed mos tshal der žugs
 nas bkres pas gduñs pa'i yid dañ / rañ ñid mchog tu gzugs ñan
 pas 'di ltar yañ dañ yañ du mya ñan byed ciñ bsams pa / śin
 tu sdig pa'i las byed pa / mchog tu sdug bsñal ba'i skal ba
 20 can / śin tu gzugs ñan pa / mthoñ na bkra mi śis pa ña gson
 pas kyañ dgos pa ni² ci žig yod de / bdag ñid kyi srog dañ
 'bral bar bya'o sñam nas sgyid lug pa'i yid kyis mod kho na
 la³ pā ṭa la'i³ śiñ gi yal ga'i (265a) rtse⁴ mor 'dzegs pa
 dañ / śiñ gi yal ga chag nas / śiñ gi yal ga dañ lhan cig
 25 tu lhuñ ste / tshor ba ñams śiñ 'dug go //

[102] bar skabs der sañs rgyas bcom ldan 'das la ni mi
 mkhyen pa 'am / mi gzigs pa 'am / thugs su mi chud pa 'am /
 rnam par mi rig pa ci yañ mi mña' bas yañ dag par rdzogs
 pa'i sañs rgyas rnam par gzigs kyis¹ sañs rgyas kyi lha'i
 30 spyen rnam par dag pa / mi'i las 'das pas khye'u mi sdug pa
 de ltar sdug bsñal ba gzigs so // gzigs nas kyañ thugs rje

[100] 3. D śig 4. P brgyan 5. P gyi 6. P bśin

[101] 1. D de yañ 2. D om. 3. Skt. pāṭalā, D pa la'i,
 P ta'i 4. D rtser

[102] 1. P kyi

chen pos yañ dag par bskul² te / skyed mos tshal der rdzu
 'phrul gyis gśegs nas ñid kyī sku las 'od zer 'gyed par³
 mdzad de / bkres pa dañ skom pa'i sdug bsñal de yañ rgyun
 chad par gyur nas de'i mod la lañs pa dañ / yañ dag par
 5 rdzogs pa'i sañs rgyas rnam par gzigs bskal pa bye ba brgya
 stoñ dpag tu med pa mthoñ ba śin tu rñed par dka' ba dañ /
 mtshan sum cu rtsa gñis kyī snañ bas 'bar bar byas pa'i
 sku dañ ldan pa mthoñ ño // de mthoñ ba'i mod la bcom ldan
 'das yañ dag par rdzogs pa'i sañs rgyas rnam par gzigs la
 10 dad pa chen po skyes te / des kyañ yuñ bas btsos pa'i gos
 kyī dum bu khru gañ gyon te 'dug pa las / des dad pa'i śugs
 kyīs lus las phud de / de dañ⁴ ka rñi⁴ ka'i me tog gcig⁵
 dad pa'i śugs chen pos 'phral du bcom ldan 'das rnam par
 gzigs kyī sku la gsol lo // de yañ bcom ldan 'das de bzin
 15 gśegs pa dgra bcom pa yañ dag par rdzogs pa'i sañs rgyas
 kyīs⁶ ji ltar gos kyī dum bu de bzin gśegs pa'i sku tshad
 dañ ldan pa tsam du gyur (265b) nas sku la gsol pa dañ /
 me tog⁴ ka rñi⁴ ka yañ⁷ dbu'i steñ du śiñ rta'i 'phañ lo
 tsam du gyur nas gdugs ltar gnas pa de ltar byin gyis brlabs
 20 so // de mthoñ ba dañ khye'u mi sdug pa śin tu yañ dad pa
 chen po skyes nas / de dad pa chen po'i śugs kyīs yañ dag
 par rdzogs pa'i sañs rgyas rnam par gzigs kyī žabs gñis
 la phyag byas te / sgra gsañ chen pos smon lam byed par
 brtsams pa /
 25 rkañ gñis mchog gyur sbyin pa 'di //
 'di yis 'di nas gzugs⁸ ñan ñid //
 deñ las brtsams te legs spañs nas //
 bdag ni⁹ gzugs bzañ ñid thob śog // 1 //
 gser gyi mdog¹⁰ can gos rnam ni //
 30 gser sbyañs lta bu gyon pa dañ //
 bdag gi¹¹ lus dañ kha nas kyañ //
 tsan dan u tpal dri ltar śog // 2 //

[102] 2. P skul 3. P pa 4. D kar ni 5. D cig 6. P kyī
 7. P ya 8. P bzun 9. D ñid 10. D gdoñ 11. D gis

gser gyi mdog ltar snañ gyur ciñ //
 'jig rten kun gyi yid du 'oñ //
 nad kun las ni rnam thar ciñ //
 bstan bcos kun tu pha rol phyin // 3 //
 5 kun tu'añ nor dañ yañ dag ldan //
 sdug bsñal thams cad rnam spañs pa //
 kun mchog kun gyis lta bar 'os //
 rgyan rnams kun gyis rnam brgyan¹² śog // 4 //
 rdzogs sañs rgyas don kun grub ciñ //
 10 sems can rnams la mñes gśin¹³ śog //
 dri med yon tan dpal¹⁴ dañ ldan¹⁴ //
 bde źiñ rdzas kun ldan par śog // 5 //

[103] des smon lam 'di byas pa dañ dus mñam pa ñid la
 khye'u mi sdug pa 'phral du mi snañ bar gyur ciñ / mdzes pa /
 15 lta na sdug pa / lus kyi pags pa'i mdog gser gyi mdog can
 gyi gzugs bzañ bar gyur to // 'phral du de la nam mkha' las
 gser gyi mdog can gyi gos byuñ bas lus la bkañ ciñ rin po
 che'i dbu rgyan dañ / rna cha la sogs pa'i rgyan gyi khyad
 par rnams byuñ (266a) bas brgyan to // lha rnams kyis kyañ
 20 me tog¹ ka rñi¹ ka dañ / u tpa la dañ / tsam pa ka dañ /
 pa dma dañ / ku mu da dañ / ²man dā⁻² ra ba la sogs pa me
 tog gi char chen po phab pa dañ / lha'i tsan dan dañ / a ka
 ru dañ / gur gum dañ / ta ma la'i lo ma'i phye ma'i char phab
 ciñ 'di skad ces kyañ smras so // e ma'o de bźin gśegs pa la
 25 bskrun³ pa'i sbyin pa'i sa bon khyad par can gyi⁴ myu gu yañ
 dag par⁵ 'byuñ ba yin no // lha'i me tog dañ / phye ma'i char
 yañ pus mo nub pa tsam du skyed mos tshal de thams cad du bab
 nas gnas so // de nas yañ dag par rdzogs pa'i sañs rgyas rnam
 par gzigs skyed mos tshal de nas mñon par byuñ ste gñen⁶ ldan
 30 gyi skyed mos tshal du gśegs so //

[102] 12. P rgyan 13. P bśin 14. Skt. śrīman, DP ldan lha

[103] 1. D kar ni 2. P ma nda 3. P bkrun 4. P gyis
5. P om. 6. D mñan

- [104] ded dpon rna can gyis¹ chuñ ma la smras pa / bzañ mo
gañ žig skyes nas de las 'di lta bu'i² rgud pa byuñ bar gyur
pa'i bu de gar soñ / des smras pa / des³ skyed mos tshal du
'gro 'o žes zer ro // des smras pa / des³ de ñid du yi mug
5 pas bdag ñid gsod par 'gyur gyi⁴ de myur du bžud cig // ded
dpon rna can gyis smras pa / yu bu'i bu'i miñ ni ci / gzugs
ni ci lta bu žig yod // des smras pa / rje'i sras śin tu blta
na⁵ mi sdug pas mi sdug pa žes bgyi'o // de nas ded dpon⁶ de
śin tu myur ba'i gom stabs kyis skyed mos tshal der soñ ba
10 dañ / gžon nu mi sdug pa lus gser gyi mdog can rin po che'i
gos ser po phra ba lus la gyon pa / rgyan thams cad kyis
brgyan pa / mthoñ na yid 'phrog pa / lha'i bu gžon nu bžin
du dpal gyi mchog tu 'bar ba mthoñ ño // mthoñ nas kyañ e
ma'o gañ la 'di lta bu'i bu yod pa de ni skyes bu skal ba
15 dañ ldan pa'o žes zer žiñ gžon nu la smras pa / khye'u
khyod (266b) su'i bu yin / des smras pa / rna can žes bya
ba'i⁷ ded dpon žig yod de / ña ni de'i bu yin no // ded dpon
rna can gyis bsams pa⁸ / gžon nu 'dis ni ña la bstiñs so
sñam du sems śiñ / śin tu ltad mo skyes te / mig mi 'dzum⁹
20 par lta žiñ gžon nu de la yañ smras pa / kye gžon nu khyod¹⁰
su'i bu yin pa bden par smros śig // mi sdug pas smras pa /
'dir ci žig brtag par bya ste / ña ni bden pa ñid du ded
dpon rna can gyi bu yin no // des smras pa / e ma'o gžon
nu 'dis ni ña la śin tu yañ bstiñs so sñam nas smras pa /
25 gžon nu ñas ni śin tu mi sdug go žes thos na / khyed ni
gzugs bzañ na / de thabs gañ gis gzugs bzañ bar gyur /
[105] gžon nu mi sdug pas dga' bas mig gdañs te sgra
gsañ chen pos smras pa /
deñ ni dbul ba'i sdug bsñal mes //
30 sems ni yoñs su gduñs pas na //
śiñ gi yal ga'i rtser 'dzegs te //
bdag gis rañ ñid ltuñ bar byas // 1 //

[104] 1. P gyi 2. P bu 3. P de 4. P gyis 5. P ba
6. D dpon rna can 7. P ba ni 8. D pa la 9. D 'dzums
10. D om.

- lhuñ bas yan lag¹ snad pas gzir //
 bdag ni brgyal² ba ñid du gyur //
 sems ni dbugs med ma thon par //
 skad cig³ tsam žig³ rnam par gnas // 2 //
 5 de nas rnam gzigs rdzogs sañs rgyas //
 sems can rnams la rjes brtse ba //
 mgon po bdag la thugs brtse'i phyir //
 skyed mos tshal ni 'dir byon to // 3 //
 sum cu rtsa gñis mtshan 'chañ žiñ //
 10 pags⁴ pa gser ni sbyañs pa 'dra //
 btso ma'i gser 'dra'i 'od rnams kyis //
 phyogs bcu dag ni 'geñs par mdzad // 4 //
 de sku'i 'od zer rab bsil bas //
 bdag la reg pa tsam gyis na //
 15 mñam med bdud rtsi'i rgyun gyis ni //
 'di dag thams cad (267a) tshim par mdzad // 5 //
 bkres skom ltuñ ba'i sdug bñhal dañ //
 ma lus bdag gi⁵ bkra mi śis //
 6 de yi⁶ mod la ži gyur ciñ //
 20 bdag ni sems kyañ⁷ rñed par gyur // 6 //
 'di ci yin žes spro bcas par //
 bdag lañs de tshe thub pa ni⁸ //
 śin tu mdañs bzañs 'gro ba yi //
 phun sum tshogs pa'i gnas gyur mthoñ // 7 //
 25 bdag⁹ gis blta bya'i rin chen de //
 mgon po dpal gyi mchog gis ni //
 phyogs rnams rgyas par gsal mdzad pa //
 mthoñ nas bdag sñar dad par gyur // 8 //
 de nas rab dga'i sems kyis su //
 30 bdag gis¹⁰ gos kyi dum bu ni //
 yuñ¹¹ bas btsos pa de ñid la //
 mchog tu dga' bas phul bar gyur // 9 //

[105] 1. P dag 2. P rgyal 3. P žig gi 4. P lpags 5. P gis
 6. P de'i 7. D can 8. D yi 9. P bdag bdag 10. P gi
 11. P yuñs

- ¹²ka rñi ka yi¹² me tog gcig //
 bdag gis brtul žugs bzañ de la //
 gtor ba de yañ thub pa yi¹³ //
 steñ du gdugs bžin gnas par gyur // 10 //
 5 des na dga' žiñ mgu ba yis //
 žabs gñis la ni rab btud de //
 šin tu¹⁴ dañ ba¹⁴ bskyed pa yi¹⁵ //
 bdag gis¹⁶ smon lam 'di byas so // 11 //
 mgon po sbyin pa 'di yis ni //
 10 deñ¹⁷ ñid bdag ni gzugs ñan pa //
 yoñs su spañs šin gzugs bzañ ba'añ //
 srid pa'i rgya mtsho thob par šog // 12 //
 gser gyi mdog can gos rnams kyañ //
 gser sbyañs lta bu gyon pa dañ //
 15 bdag gi¹⁸ lus dañ kha dog kyañ //
 tsan dan u tpal dri ldan šog // 13 //
 bdag gi smon lam de dag ni //
 'dis ni byas par gyur pa na //
 gzugs dañ kha dog 'di 'dra ba //
 20 yid du 'oñ ba byuñ bar gyur // 14 //
 gos ni rin thañ cher gyur pa //
 ser žiñ šin tu 'jam pa dañ //
 bdag gi lus la 'phral du ni //
 skad cig de ñid dag las byuñ // 15 //
 25 nam mkha'i¹⁹ ños nas lha rnams kyis // (267b)
 me tog dañ ni tsan dan dañ //
 a ga²⁰ ru dañ²¹ gur gum dañ²¹ /
²²ta ma la²² sogs char 'di phab // 16 //
 ca co rnam pa chen po dañ //
 30 yid 'phrog²³ pa yi²³ rña brduñ žiñ //
 sañs rgyas bcom ldan phyag 'tshal žes //
 bya ba'i sgra ni smra bar gyur // 17 //

[105] 12. D kar ni ka yi, P ka rñi ka'i 13. P la 14. P dad pa
 15. D yis 16. P ni 17. Skt. adyaivāhaṃ, DP de, 18. P
 gis 19. P mkha' 20. P ka 21. D ta ma la 22. D a ga ru
 23. P pa'i

deñ ni dge ba 'di byas pas //
 bdag gi gzugs ni 'di dag dañ //
 gser 'dra'i mdog ni yid 'oñ ba //
 'di ni byuñ²⁴ bar gyur pa yin // 18 //

- 5 [106] de nas ded dpon rna can gyis de skad thos pa dañ /
 'phral du dad pa'i śugs kyis ba spu'i bu ga thams cad ldañ
 bar gyur ciñ de bzin gśegs pa rnam par gzigs la yañ dañ yañ
 du phyag 'tshal źiñ mchog tu yid dga' ba skyes pa dañ / bu
 10 gzugs bzañ ba la mig mi 'dzum¹ pas bltas te smras pa / bu
 tshur śog yu bu 'deñ² / de nas gzon nu gzugs bzañ gyis bdag
 ni pha 'di las skyes pa yin no sñam nas śin tu gus pa dañ
 bcas pas pha'i rkañ pa la phyag byas nas yab legs par byon
 tam źes smras te / pha dañ lhan cig khyim du chas so //
 [107] de'i tshe lha'i dbañ po brgya byin¹ lha'i śes¹ pas
 15 'og tu 'jug par 'gyur ba yin pas de 'di sñam du sems te / ded
 dpon rna can 'di ni sañs rgyas bcom ldan 'das la lhag par bya
 ba byas pa yin no // de rtsva² khyim na gnas pa ni rigs pa ma
 yin no sñam nas lha'i bu las sna tshogs pa la smras pa / las
 sna tshogs pa soñ la ded dpon rna can gyi khañ pa rin po che
 20 sna bzi las gru bzi pa'i rnam pa gyis śig // de nas las rnam
 pa sna tshogs pas brgya byin gyi tshig smras te / skad cig
 de ñid la rgyal po'i pho brañ gñen³ ldan du 'oñs nas rin po
 che sna bzi'i pha gu las brtsigs śiñ ka bas bteg pa / khyams
 mtho źiñ (268a) mdzes pa dañ / skar khuñ dañ sgo khañ dañ /
 25 ños na lcog⁴ gis legs par bkod pa'i yan lag can dañ / gduñ
 phran la spañ leb legs par bkod pa / śin tu mtho ba'i khañ
 pa zur bzi pa / śin tu yid du 'oñ ba'i rta babs kyis sgo ñe
 bar mdzes pa dañ / ston ka'i sprin mdzes pa dañ / gañs kyi
 phuñ po dañ / zla ba'i 'od zer dañ / pa dma'i rtsa ba ltar
 30 dkar ba / gdugs dañ / rgyal mtshan dañ / ba dan bsgreñ ba dañ /
 mu tig gi chun 'phyañ dañ / gos kyi chun 'phyañ gi tshogs btags

[105] 24. P 'byuñ

[106] 1. D 'dzums 2. 'deñs

[107] 1. but Skt. jñānadarśana 2. P rdza 3. D mñan 4. P cog

- pa / groñ khyer gyi mchog ma lus pa ñe bar mdzes par byed pa'i
 gnas su gyur pa / śin tu 'bar ba'i gser gyi rañ bzin can gsar
 du mñon par 'byuñ ba'i a nu'i rgyan byas śiñ yan lag brgyad
 pa'i chus yoñs su gañ ba'i bum pa brgyad kyis sgo ñe bar gnas
 5 par byas pa / dpag tu med pa'i dñul dañ / bai dū rya dañ /
 śel dañ / spug dañ / mthon ka dañ / mthon ka chen po la sogs
 pa'i rin po che rnam kyis yoñs su skor ba / gter du mas yoñs
 su kheñs pa / rin po che'i rdziñ dañ / yo byad kyis yoñs su
 gañ ba'i khañ pa'i mchog cig byas so //
- 10 [108] de nas ded dpon rna can gyis¹ khyim du 'oñs pa dañ /
 de'i chuñ ma dga' zin mgu la rañs pas / gser gyi ril ba las
 chu byin te smras pa / rje'i sras khyed kyi bsod nams kyi
 mthus 'ga' zig gis 'di lta bu'i khañ pa'i mchog byas so //
- 15 de nas ded dpon rna can gzal yas khañ de la mñon par lta zin /
 mchog tu dga' ba dañ yid bde ba skyes nas² / sañs rgyas bcom
 ldan 'das la śin tu yañ dad pa skyes te / ba spu ldañ ba dañ
 thal mo spyi bor sbyar te / de bcom ldan 'das de bzin gsegs pa
 dgra bcom pa (268b) yañ dag par rdzogs pa'i sañs rgyas bsam
 gyis mi khyab pa'i yid bzin gyi nor bu rin po che bsod nams
 20 kyi zin bla na med pa la phyag 'tshal lo zes smras te phyag
 byas nas³ rab tu dga' bas rgyas pa'i bzin dañ bas³ smras pa /
 e ma'o yon tan rañ bzin zin⁴ //
- ñes pa thams cad rab spañs pa⁵ //
- gañ du bdag gis⁶ sa bon btab //
- 25 'bras bu deñ⁷ ñid stsol bar mdzad // 1 //
- sbyin pa ñan ñon de tsam ni //
- legs par sbyar ba kun bral gañ //
- ñams dga' mthoñ ba'i gser dañ ni //
- rin chen rañ bzin khyim 'di gañ // 2 //

30

[108] 1. P gyi 2. P la 3. but Skt. prahaṣapūrṇavadanakamalaḥ
 4. Skt. kṣetraṃ, DP zi 5. D pas 6. P gi 7. Skt. adyaiva,
 DP de

- rtsig pa'i lhag ma lus pa tsam //
 bdag khyim mya ñan 'phel byed pa'i //
 sprin dañ ñes par bral ba yi //
 zla ba'i 'od ltar dkar 'di gañ // 3 //
 5 byi ba 'bus rtol bu ga yi //
 skar khuñ ldan pa'i khyim yañ gañ //
 rin chen rab mchog du ma yi //
 skar khuñ ldan pa'i khyim 'di gañ // 4 //
 khros pa'i khyim khyab tsher ma dañ //
 10 mi gtsañ tshogs kyis gziñs de gañ //
 khyim 'di sñon chad de 'dra las //
 rin chen bsags 'di gañ yin mtshar // 5 //
 sbrul gyis⁸ bor ba'i lpags rñiñ 'di //
 'phyañ ba'i gos kyis khyab de gañ //
 15 phra ba'i gos ni phun tshogs bkra //
 rña yab 'phyañ ba 'di ni gañ // 6 //
 khyi⁹ mos bsdus pa'i rus goñ ni¹⁰ //
 dkar pos gcal bkram khyim de gañ //
 dri źim me tog bzañ po 'di //
 20 sil mas ñe bar mdzes 'di gañ // 7 //
 mya ñan mchi¹¹ ma'i rgyun gyis ni //
 rtag tu brlan pa'i khyim de gañ //
 dri źim gla¹² rtsi tsan dan gyi //
 13 chu yis¹³ chag¹⁴ chag btab 'di gañ // 8 //
 25 me lces¹⁵ tshig ciñ khva rnams kyis //
 mi gtsañ¹⁶ rta babs (269a) can de gañ //
 gser dañ rin chen mu tig mchog //
 phreñ bas ñe bar mdzes 'di gañ // 9 //
 spañ leb chag pa'i sgo yis ni //
 30 bsgribs¹⁷ pa yi ni khyim de¹⁸ gañ //
 śel las bsgrubs¹⁹ pa'i sgo glegs ni //
 sgo 'phar ldan pa 'di ni gañ // 10 //

[108] 8. P gyi 9. P khyim 10. P 'di 11. Skt. chokāśru-, DP 'chi 12. P bla 13. P chu'i 14. P chags 15. P lce 16. D rnams 17. P bsgrib 18. Skt. tad, DP 'di 19. P sgrub

- na yi²⁰ yun²¹ riñ²² ñams pa yi //
 'jig dum phyed pa'i khyim de²³ gañ //
 nor bu'i rañ bzin ka ba dañ //
 sgo khañ²⁴ gis ni brgyan 'di gañ // 11 //
 5 smre sñags sgra yis kun tu ni //
 khyab pa'i bzi mdo de ni gañ //
 rol mo'i sgra dañ gliñ bu yi //
 skad dañ yañ dag ldan ni gañ // 12 //
 sñon ni thod pa'i tshogs dañ ni //
 10 phyag dar phuñ pos²⁵ kheñs de²⁶ gañ //
 rin chen phuñ pos mdzes pa gañ //
 nañ²⁷ du bsags pa 'di ni gañ // 13 //
 lcog²⁸ dañ gduñ phran bkod pa rnam //
 ma lus lhags²⁹ par gyur de³⁰ gañ //
 15 nañ na mthon ka³¹ chen po dañ //
 śel ni chen po bzag 'di gañ // 14 //
 stan dañ bral ba'i so phag ni //
 gcig la brten par gyur de gañ //
 sna tshogs gos g.yogs nañ tshañs can //
 20 brgya phrag dañ ni ldan 'di³² gañ // 15 //
 sñon ni gseg³³ mas khyab gyur pa'i //
 sa yi cha yi mal de gañ //
 rgya chen dañ ldan dpal gyi khri //
 ñams su dga' ba 'di ni gañ // 16 //
 25 rtsvas g.yogs³⁴ pa yi³⁴ mal stan ni //
 bdag la rab tu rtsub de³⁵ gañ //
 śiñ bal yañ źiñ 'jam pa'i stan //
 deñ rab yid du 'oñ ba gañ // 17 //
 khyim nañ³⁶ khyi yis gañ gyur pas //
 30 śin tu dri mi źim de gañ //
 gzal yas khañ na yid 'oñ ba'i³⁷ //
 dri źim dam pas gos³⁸ 'di gañ // 18 //

[108] 20. Skt. mama, DP ni 21. P yul 22. P riñs
 23. D 'di 24. Skt. -niryūha-, DP gañ 25. P po
 26. Skt. tat, DP te 27. Skt. -citāntaram, DP gañ
 28. P cog 29. D lhag 30. D te 31. P kha 32.
 Skt. -idam, DP de 33. D gsegs 34. P pa'i 35.
 D ste 36. D nas 37. D ba 38. D bs Gros

- sñon chad khañ pa'i phyi nañ na //
 gos deñs³⁹ snal⁴⁰ mas khyab de gañ //
 sna tshogs rin chen mchog gyur pas //
 rnam spras ñams dga' 'di ni gañ (269b) // 19 //
 5 khra yis mi gtsañ ri mo yis⁴¹ //
 dkar po brgya rab 'chañ de gañ //
 rgyan rnams sna tshogs mu tig gis //
 dra bas ñe bar mdzes 'di gañ // 20 //
 sdug bsñal tshig smre lag pa dag //
 10 sgreñ⁴² ba'i khañ pa de ni gañ //
 dri med gdugs dañ ba dan dag //
 bsgreñs pas brgyan par gyur 'di gañ // 21 //
 skyob pa bsod nams źiñ gyur pa //
 gañ źig byon pas bdag deñ⁴³ ñid //
 15 dbul ba'i rgya mtsho las sgrol ba //
 mgon po de la phyag 'tshal lo // 22 //
 gañ źig byon⁴⁴ pas bdag deñ⁴⁵ ñid //
 phun tshogs 'di 'dra thob⁴⁶ gyur pa⁴⁶ //
 thams cad mkhyen pa rnam par gzigs //
 20 'jig rten mgon la phyag 'tshal lo // 23 //
 rnam par rgyal bźin bsam yas pa'i //
 yon tan dpag med rnams kyis brgyan //
 yañ dag byon nas deñ⁴⁷ bdag ni //
 gźal yas khañ mchog thob par mdzad // 24 //
 25 ston pa de ni legs rñed pas //
 ti se'i⁴⁸ rtse mo bsgreñs pa lta'i //
 ston ka'i zla ba ltar dkar ba'i //
 gźal yas khañ mtho thob par gyur // 25 //
 deñ⁴⁹ ñid groñ khyer 'di mgon med //
 30 dbul⁵⁰ ba'i⁵⁰ sdug bsñal can gyur nas //
 deñ⁴⁹ ñid kun gyi mchog gyur ciñ //
 nor che ba dañ ldan par gyur // 26 //

[108] 39. P deñ 40. P rnal 41. P yi 42. D bsgreñ 43. P de 44. P byin 45. Skt. adyaiva, D de, P da 46. D 'gyur ba 47. D de 48. P se yi 49. Skt. adyaiva, DP de 50. P ba yi

sa bon deñ⁴⁹ ñid btab tsam gyis //
 'bras bu 'phral du stsol pa po //
 'jig rten mchog gyur khyab bdag de //
 su žig gis ni mchod⁵⁰os min // 27 //

- 5 [109] de nas ded dpon rna can dad pa'i šugs drag pos sems
 kyi rgyud brlan pa dañ bsams¹ pa / bcom ldan 'das byon nas /
 ña la 'byor pa 'di lta bu thob par mdzad pa yin pas / da yañ
 ñas dañ po ñid du bcom ldan 'das de bžin gšegs pa rnam par
 gzigs khañ pa 'dir spyān drañs la / ñan thos kyi tshogs dañ
 10 (270a) bcas pa la bšos gtsañ dbul bar bya'o sñam nas / gus
 pa chen pos de bžin gšegs pa rnam par gzigs / ñan thos kyi
 dge 'dun dañ bcas pa / khañ pa'i nañ du spyān drañs te /
 žal zas ro² brgya pa² ñin žag bdun gyi bar spyān³ drañs nas
 žabs gñis la phyag byas te / ji srid 'tsho'i⁴ bar du yo byad
 15 thams cad kyis bsñen bkur byas par gyur to //
- [110] de nas ñi ma gžan žig la žiñ bsruñ ba'i skyes bu žo
 šas 'tsho¹ ba žig la / rje bos 'bras chan gyi thum bu žig byin
 pa dañ / de thogs te žiñ las la chas² pa dañ / lam gyi bar
 žig tu žo šas 'tsho ba'i skyes bu des dge bsñen gžan žig la /
 20 ded dpon rna can gyis ma ša'i snum khur gcig sañs rgyas bcom
 ldan 'das la phul bas / 'byor pa 'di lta bu thob ces thos so //
- thos nas kyañ / skyes bu des dge bsñen de la smras pa / kye
 bžin bzañs bcom ldan 'das de che ba'i yon tan de ji lta bu
 žig yod / des³ smras pa / bžin bzañs bcom ldan 'das de'i yon
 25 tan de'i khyad par smra bar ga la nus / 'on kyañ mdor bsdus
 pa'i don 'di ñon cig / bcom ldan 'das yañ dag par rdzogs pa'i
 sañs rgyas de ni skyes bu rab mchog mtshan gyis brgyan pas /
 gser gyi ri ltar snañ bas / ñi ma dañ zla ba bas lhag pa'i
 'od gcig pu la / dul ba / brtul žugs bzañ ba / thugs dul ba /
 30 gsuñ sñan pa / cha lugs bzañ ba / sku mdzes pa / žal mdzes pa /
 spyān mdzes pa / phrin⁴ las bzañ ba / chos bzañ ba / bzod pa

[108] 49. Skt. adyaiva, DP de 50. DP mchog; but Skt. pūjayitum

[109] 1. P bsam 2. but Skt. saḍrasena-, Ch., too, has "hundred"
 here 3. D om. 4. P mtsho'i

[110] 1. P mtsho 2. P chags 3. P de 4. P 'phrin

dañ ldan pa / spobs pa dañ ldan pa / des pa / śin tu 'dren
 (270b) pa / dul ba mkhyen pa / źi ba mkhyen pa / spyen yañs
 pa / byas pa mkhyen pa / dbañ po rab tu źi ba / dbañ po'i
 rta śin tu dul ba / dbañ po śin tu źi ba / chos kyī rgyal po
 5 chen po / sems can gyi sñiñ po chen po / 'jig rten gyi mgon
 po chen po / ye śes kyī⁵ tog chen po / smra ba'i dpa' bo chen
 po / bsod nams kyī mdzod chen po / chos kyī gru chen po /
 ded dpon chen po / sbyin gnas chen po / gru pa chen po /
 10 chos kyī sbyin bdag chen po / sred pa rnams gcod par mdzad
 pa / ⁶rmoñs pa ñes par 'jig par mdzad pa⁶ / khro ba źi bar
 mdzad pa / thar pa ston par mdzad pa / chos yañ dag par
 mdzad pa / lam⁷ ñan pa las 'pho bar mdzad pa / lam bzañ po
 ston par mdzad pa / the tshom gcod par mdzad pa / bden pa
 yañ dag par ston par mdzad pa / ñon moñs pa źi bar mdzad
 15 pa / bdud 'joms par mdzad pa / 'jig rten rnams sgröl bar
 mdzad pa / tshañs pas mchod⁸ pa / brgya byin gyis yañ dag
 par bkur ba / 'jig rten thams cad pas lhag pa / 'jig rten
 thams cad kyī⁹ mdzes pa / sems can thams cad kyī mchog /
 sdug bsñal thams cad gcod par mdzad pa / thams cad rig pa /
 20 tshul dañ dul ba la mkhas pa / zag pa thams cad las 'das
 pa / smra ba'i gtso bo zil gyis ma mnan pa / ñes pa thams
 cad zil gyis ma g.yeñs pa / don thams cad la mñon par brtson
 pa / gzugs dañ ldan pa / tshul khrims dañ ldan pa / bsam
 gtan dañ ldan pa / brtson 'grus dañ ldan pa / ye śes dañ
 25 ldan pa / re ba mi mña' ba / sgyu¹⁰ mi mña' ba / nan mi
 mña' ba / (271a) spros pa mi mña' ba / skyon med par źugs
 pa / 'jug pa dañ zad pa'i stobs ñe bar ston par mdzad pa /
 sems can thams cad la byams pa'i dgoñs pa can / sdig pa rnams
 las grol ba / lhag par mos pa dañ ldan pa / bla na med pa /
 30 gtso bo / ston pa po / ñon moñs pa'i nad kyis¹¹ gduñs pa
 rnams kyī sman pa chen po / ¹²rañ byuñ¹² khyab bdag yañ dag

[110] 5. P kyis 6. P omits this phrase 7. D om. 8. P
 mchog 9. P kyis 10. P rgyu 11. P kyī 12. P rab
 tu byuñ ba

par sdom pa'i bdag ñid can / mthu tshad med pa / mdzad pa ñuñ
 ba / cho ga mkhyen pa dañ ldan pa / dus dañ ldan pa / ye śes
 dañ ldan pa / ñon moñs pa'i dgra las ñes par rgyal ba / me rab
 tu źi ba / mi bskyod pa'i chos dañ ldan pa / mchog tu sdug
 5 bsñal ba'i 'jig rten ma rig pa'i 'dam la nub pa la gzigs śiñ
 de la ñid kyis yañ dag par 'don par spyod pa¹³ / ñid kyi
 mthu'i bdag ñid sems can thams cad la mtshuñs par yod par
 bźed pa'i thugs rje chen pos don mdzad pa'i blo gros kyi¹⁴
 mchog gis 'di las 'gro ba 'don par mdzad pa / ji ltar sdug
 10 bsñal rnams gnon par bya / ji ltar skrag pa rnams dbugs
 dbyuñ bar bya / ji ltar na 'khor bar nub pa rnams gdon par
 bya / ji ltar na bsregs¹⁵ pa rnams tshim par bya źes de lta
 bu'i brtan po yañ dag par bskyed de / brtson 'grus mchog
 rtsom par mdzad ciñ / sku tshe bye ba brgya stoñ du sña ma
 15 bźin du zas dañ / skom dañ / gnas dañ / lham dañ / bza' ba
 dañ / gdugs dañ / bźon pa dañ / stan la sogs pa yid du 'oñ
 ba dañ / glañ po che dañ / rta dañ / chuñ ma dañ / bu dañ /
 bran pho dañ / bran mo dañ / (271b) mgo dañ / mig dañ / bdag
 gi śa dron mo¹⁶ bcad nas brgya byin khra'i gzugs can la sogs
 20 pa dañ / sems can thams cad la thabs thams cad kyis phan par
 dgoñs pa / dus thams cad du yañ rgas pa dañ / na ba dañ /
 phoñs pa dañ / kun tu rmoñs pa dañ / kun tu 'khrul pa dañ /
 'khrugs pa dañ / mi bde bar gnas pa rnams la gzigs nas thams
 cad¹⁷ ñid kyis¹⁷ dbugs phyuñ ste / yod dam med pa la yañ spyod
 25 pa ji lta bas brten¹⁸ par mdzad pa / sbyin pa dañ / tshul
 khrim dañ / bzod pa dañ / brtson 'grus dañ / bsam gtan dañ /
 śes rab la sogs pa'i yon tan sku tshe brgya stoñ du mar bsags
 pas źi ba'i byañ chub kyi mchog bla na med pa brñes pa'o //
 gźan yañ yañ dag par rdzogs pa'i sañs rgyas grags pas khyab
 30 pa / dbugs 'byin pa'i chos thugs rje ston par mdzad pa ye śes
 yoñs su rdzogs pa / brtson 'grus che ba / dam bcas pa thams

[110] 13. D la 14. P kyis 15. D bkres 16. D po 17. D om.
18. D brtan

- cad mthar phyin par mdzad pa'o // ñes pa thams cad las ñe bar
 grol ba rmoñs pa rnams ñe bar bsal ba / dul ba dañ / źi ba
 dañ / dbañ po'i yul thams cad la ma chags pa / thams cad kyi
 dbañ phyug / lus kyi tha ma brñes pa / tshad med pa'i mthu'i
 5 'od kyis brgyan pa'i ye śes kyi mdzod / zla ba rgyas pa bas
 lhag pa'i 'od dañ ldan pa'i źal mña' ba / lha'i dbañ po dañ /
 lha ma yin gyi dbañ po dañ / klu'i dbañ po rnams kyis mos pas
 rab tu dañ ba dañ / rtag tu phyag byas pa / gzi brjid rab tu
 'bar ba / bsod nams dañ grags pa dañ ldan pa / drañ (272a)
 10 sroñ chen po byuñ ba / gser śin tu sbyañs pa / chos kyi dbañ
 phyug mchog gi chos kyi pha rol tu phyin pa / sems can gyi
 mchog / cañ śes pa / grol ba / dpa' ba / lha'i yañ lha / yañ
 dag par rdzogs pa'i sañs rgyas / de'i yon tan ma lus par ston
 pa su źig gis nus /
 15 [111] gźan yañ /
 gzugs dañ mdañs bzañ¹ thams cad kyi //
 phun sum tshogs pas legs brgyan pa //
 skur ldan² sañs rgyas ma gtogs³ par⁴ //
 'di 'dra'i mchog gźan yod ma yin // 1 //
 20 sañs rgyas 'dra ba'i ston pa med //
 sañs rgyas 'dra ba'i blo bzañ med //
 sañs rgyas 'dra ba'i rtogs pa med //
 sañs rgyas 'dra ba'i thub pa med // 2 //
 sañs rgyas 'dra ba'i snod med de //
 25 sañs rgyas 'dra ba'i bde ldan med //
 sañs rgyas 'dra ba'i dul ba med //
 sañs rgyas 'dra ba'i gtso bo med // 3 //
 sañs rgyas 'dra ba'i smra ba med //
 sañs rgyas 'dra ba'i pha med de //
 30 sañs rgyas 'dra ba'i gñen 'dun med //
 sañs rgyas 'dra ba'i bśes med do // 4 //

[111] 1. P bzañs 2. P ltar 3. P rtogs 4. D pa

- bdag gi med ciñ dregs pa med //
 'jigs pa med ciñ ñes pa med //
 srid pa'i dgon pa ñes brgal⁵ źiñ //
 'gran zla med ciñ skyon mi mña' // 5 //
 5 mdzes dul źi źiñ gtsañ ba dañ //
 dran ldan stobs ldan dbañ dañ ldan //
 sems can kun la phan mdzad pa //
 sañs rgyas 'dra ba gźan med do // 6 //
 mdor na yon tan dam pa ni //
 10 khyad par sna tshogs ldan pas na //
 khams gsum na ni sañs rgyas dañ //
 mñam pa med par gzuñ bar gyis // 7 //
 [112] de thos pa dañ źo śas 'tsho ba'i skyes bu de dad pas
 ba spu ldañ źiñ śin tu (272b) rñed par dka' ba'i spobs pa
 15 'phral du skyes te / des smras pa / ded dpon rna can gyi sred
 pas de lta bu'i sbyin gnas dam pa bcom ldan 'das de bźin gśegs
 pa rnam par gzigs la ma śa'i snum khur gcig¹ phul nas / skad
 cig de ñid la ded dpon de dbul ba med par gyur cig ces de ltar
 20 de / śin tu źan pa la loñs spyod kyi rgyur gyur pa'i smon
 lam btab pa yin la / ña² yañ bcom ldan 'das de bźin gśegs pa
 dgra bcom pa yañ dag par rdzogs pa'i sañs rgyas bskal pa bye
 ba brgya stoñ dpag tu med par yañ mi mthoñ ba / śin tu blta³
 25 par sems can thams cad kyi don la źugs par bsags pa'i bsod
 nams kyi tshogs mña' ba⁴ / thugs rje chen po las mi ldog pa /
 'khor ba du ma'i ñon moñs pa'i dug can gyi sbrul chen pos zin
 pa'i dman pa rnams la rjes su thugs brtse ba / rnam par ltuñ
 30 ba'i 'gro ba rnams la khyad par du mñen gśin pa rjes su mi
 spoñ ba'i ñe du yin la / ñas ni dus dpag tu med par loñs
 spyod ma bsgrubs⁵ pa yin te⁶ / ñas źiñ las kyis bsgrubs pa'i

[111] 5. D rgal

[112] 1. D cig 2. P om. 3. P lta 4. P om. 5. P bsgrub

6. P nam te

- 'bras chan⁷ gyi sloñ mo śin tu źan pa rñed pa 'di phul la mñes
 par bya ste / de'i tshe gañ gis sems can thams cad kyi mchog tu
 'gyur ba de lta bu'i smon lam gdab par bya'o sñam pa'i yid la
 brjod pa'i rjes⁸ thogs ñid la bcom ldan 'das yañ dag par rdzogs
 5 pa'i sañs rgyas rnam par gzigs kyis sems (273a) dañ sems kyi
 rtogs⁹ pa mkhyen nas rdzu 'phrul gyis¹⁰ gśegs te de'i mdun du
 bźugs so // las byed pa'i skyes bu des de bźin gśegs pa rnam
 par gzigs sku blta bas chog mi śes pa / gser śin tu sbyañs pa
 ltar mñon par mdzes pa'i mdañs dañ ldan pa'i lha'i ri'i rtse
 10 mo la ñi ma 'char ka'i 'od zer rnam par 'byuñ bas bar¹¹
 mtshams rnams¹² snañ bar byas pas śin tu gsal bar byas pa lta
 bu'i sku la 'od dañ ldan pa mthoñ ño // mthoñ nas kyañ mchog
 tu dga' ba dañ yid bde ba skyes nas dad pa'i źugs chen pos
 'bras chan thum bu blañs te / bcom ldan 'das de bźin gśegs pa
 15 dgra bcom pa yañ dag par rdzogs pa'i sañs rgyas rnam par gzigs
 kyi lhuñ bzed du phul te / dad pa'i śugs chen pos źabs gñis
 la phyag byas te smon lam byed par brtsams pa /
 [113] mgon po'i bsod nams 'di yis ni //
 skye ba 'di nas bzuñ nas su //
 20 sems can kun la phan sems śiñ //
 sñiñ rje'i bdag ñid can gyur cig // 1 //
 ji ltar khyod ni mtshan ldan źiñ //
 bla med byañ chub brñes gyur pa //
 de bźin bdag kyañ rdzogs byañ chub //
 25 dri med yañ dag thob gyur cig // 2 //
 ji ltar khyed ni kun mkhyen źiñ¹ //
 chos rnams ji ltar ston mdzad pa //
 brñes pa de bźin bdag kyañ ni //
 kun mkhyen ñid ni thob par śog // 3 //

[112] 7. P can 8. P rjes su 9. P rtog 10. P gyi 11. D om.
 12. D om.

[113] 1. P ciñ

- ji ltar khyed bdud las rgyal ¹ziñ //
 chos kyi 'khor lo bskor mdzad pa //
 de b²zin bdag kyañ nes rgyal nas //
 chos kyi² 'khor lo bskor gyur cig // 4 //
 5 ji ltar mgon pos 'khor ba yi //
 rgya mtsho'i ñogs su sgröl mdzad b²zin //
 thub pa'i (273b) dam pa de ltar ni //
 bdag gis³ sems can mañ dgrol bgyi // 5 //
 de nas bcom ldan 'das yañ dag par rdzogs pa'i sañs rgyas rnam
 10 par gzigs char dañ bcas pa'i sprin b²zin zab ciñ gsal ba'i
 gsuñ gis bka' stsal pa /
 b²zin bzañs don grub ces bya'i ston par ni //
 mthu ldan khyod ni ston par rab 'gyur te //
 bdud sde bcas las 'di na mñon rgyal ¹ziñ //
 15 kun nas 'jigs pa mñon par ltuñ byed 'gyur // 6 //
 [114] de nas yañ dag par rdzogs pa'i sañs rgyas rnam par
 gzigs kyis skyes bu de bla na med pa yañ dag par rdzogs pa'i
 byañ chub tu luñ bstan te / luñ bstan zin pa dañ / ji ltar
 gyur pa de rgyal po'i pho brañ gñen¹ ldan kun tu grags par
 20 ²gyur to² // ji tsam na rgyal po gñen¹ ldan gyis thos pa dañ /
 de rañ ñid soñ ste / dge ba'i rtsa ba'i tshogs des spro ba'i
 sems kyis³ skyes bu de la bsñen bkur chen pos glañ po che'i
 rgyab la bskyon te pho brañ du khyer nas stan phyed la b²zag
 ste⁴ / rgyal srid kyi phyed byin pas mchod pa dañ / des smras
 25 pa / rgyal po chen po bdag ni 'dod pa don du gñer ba ma lags
 te / bdag rab tu byuñ nas tshañs par spyod pa spyad par gñañ
 bar mdzad du gsol / de yañ rgyal pos gñañ nas legs par gsuñs
 pa'i chos 'dul ba la rab tu byuñ nas / de der ji srid 'tsho'i
 bar du tshañs par spyod pa spyad de / dus byas nas 'phrul dga'i
 30 lha rnams su skyes so // rgyal po gñen¹ ldan yañ dus byas nas
 de'i bu⁵ rgyal srid la b²zag go // des kyañ dus chuñ zad cig

[113] 2. D kyis 3. P gi

[114] 1. D mñan 2. P 'gyur ro 3. P kyi 4. P te 5. Skt.
putro, DP om.

rgyal srid byas nas dus byas pa dañ / blon po rnam (274a)
 kyis bsñen bkur chen pos gzugs bzañ rgyal por bskos te / de
 lo drug khri'i bar du chos kyi rgyal po byas te / de nas śi
 'phos nas dga' ldan gyi lha'i nañ du skyes so //

5 [115] rgyal po chen po 'di ji sñam du sems / de'i tshe
 de'i dus na gzugs bzañ¹ zes bya ba'i rgyal po de gzan zig yin
 pa sñam du sems na de de ltar mi blta ste / gser mdog 'di
 de'i tshe de'i dus na gzugs bzañ zes bya ba'i rgyal por gyur
 te / gañ 'dis de bzin gsegs pa rnam par gzigs la yuñ² bas
 10 btsos pa'i gos kyi dum bu phul nas smon lam btab ste³ / las
 kyi rnam par smin pa 'dis lha dañ mi rnam kyi bde ba dpag
 tu med pa ñams su myoñ ste / gañ dañ gañ du skyes pa de dañ
 der lus gser gyi mdog can dañ gser gyi mdog can gyi gos lus
 la gyon pa dañ / btsas pa'i dus su yañ⁴ kar ni ka ra'i⁴ me
 15 tog gi char bab par gyur pa dañ / ji srid da ltar yañ rañ gi
 lus la gos lan cig phud na de'i skad cig ñid la lus las
 5 skye bar⁵ 'gyur ba'i bsod nams kyi mthu chen po dañ ldan pa
 yin no // de'i tshe de'i dus na ded dpon rna can zes bya ba
 de ni ded dpon ñi ma 'di ñid yin no // ded dpon rna can gyi
 20 chuñ ma gañ yin pa de ni da ltar ded dpon ñi ma'i chuñ ma
 yin no // bran mo ni ka śi mdzes dga' mo yin no // de'i tshe
 de'i dus kyi bran pho ni blon po rab gtum yin no //

[116] yañ rgyal po ma skyes dgras gnas brtan kun dga' bo
 la 'di skad ces gsol to // btsun pa kun dga' bo dge sloñ gser
 25 mdog gis las ci zig bgyis na las gañ¹ gi rnam par smin (274b)
 pas ñes pa med ciñ / gnod pa mi byed par² gsal śiñ la bskyon³
 pa dañ / rab tu byuñ nas kyañ dgra bcom pa ñid thob pa lags //
 gnas brtan kun dga' bos bka' stsal pa / rgyal po chen po sñon
 byuñ ba 'das pa'i dus na / yañ dag par rdzogs pa'i sañs rgyas
 30 zla ba zes bya ba de bzin gsegs pa⁴ dgra bcom pa⁴ yañ dag par
 rdzogs pa'i sañs rgyas rig pa dañ zabs su ldan pa / bde bar

[115] 1. P bzañs 2. P yuñs 3. P te 4. P ka rñi ka'i 5. D
 skyes par

[116] 1. P gañ gañ 2. D pa 3. P skyon 4. P om. this epithet

- gśegs pa / 'jig rten mkhyen pa / skyes bu 'dul ba'i kha lo
 sgyur ba / bla na med pa / lha dañ mi rnams kyi ston pa sañs
 rgyas bcom ldan 'das 'jig rten du byuñ ste / de rgyal po'i
 pho brañ gźan źig na ñe bar brten⁵ ciñ⁶ bźugs so // yañ de'i
 5 tshe de'i dus na gtsug lag khañ gźan źig na dge sloñ ga ge
 mo źes bya ba'i chos ston pa źig gnas pa dañ / de dus dañ dus
 su 'oñ źiñ 'gro ba'i bram ze dañ / khyim bdag rnams la chos
 ston par byed pa na des rñed pa dañ bkur sti chen po thob par
 gyur to //
- 10 [117] ji tsam na dus gźan źig na ma pham pa źes bya ba'i
 dge sloñ chos smra ba / rig pa dañ grol ba'i spobs pa can /
 sna tshogs pa'i gtam dañ / sñan pa'i gtam dañ / yul gyi ljoñs
 rgyu źiñ gtsug lag khañ der 'oñs pa dañ / de 'khor bźi po la
 tshañs par spyod pa / thog mar dge ba dañ / bar du dge ba
 15 dañ / tha mar dge ba dañ / don bzañ po / tshig 'bru bzañ po /
 ma 'dres pa / yoñs su dag pa / yoñs su byañ ba / yoñs su
 rdzogs pa yañ dag par ston te / des yul gyi phyogs de na gnas
 pa'i skye bo thams cad mñon par dad (275a) par byas śiñ / de¹
 chos gos dañ / bsod sñoms dañ / mal stan dañ / nad kyi gsos
 20 sman dañ / yo byad rnams rñed par gyur ciñ² / gźi na gnas
 pa'i chos smra ba de'i rñed pa dañ bkur sti chad par gyur pa
 dañ / de 'di sñam du sems te / dge sloñ ma pham pas ña'i
 rñed pa dañ / bkur sti rgyun bead par³ byas te³ / ji srid
 'di na gnas pa de srid kyi bar du ñas rñed pa dañ / bkur sti
 25 ga la rñed kyi⁴ 'gro ba'i phyir thabs bsam par bya'o sñam mo //
 yañ bsams⁵ pa / 'di ni thos pa mañ ba yin pas bsñen bkur med
 pas 'jigs pa yin te / de bas na bsñen bkur med pa la sbyar bar
 bya'o sñam nas bram ze mo gźon nu ma gźan źig la smras pa /
 sriñ mo ñas khyod la ras zuñ cig sbyin par bya yis khyed kyis
 30 'di dañ lhan cig mi tshañs par spyad par bya ba yin no źes
 dge sloñ ma pham pa la skur⁶ pa thob cig⁷ // des smras pa /

[116] 5. D bsten 6. D źiñ

[117] 1. P des 2. P cig 3. P bya ste 4. P kyis 5. P bsam
 6. P bkur 7. D śig

'phags pa ñas de ltar smras na ña su źig len⁸ par 'gyur te /
 ji srid 'tsho'i bar du pha dañ ma gso bar byed pa źig tu mi
 'gyur ram // des smras pa / ñas ji ltar na skye bo mañ pos śes
 par mi 'gyur ba de ltar bya yis gźan du na ña 'di na dge sloñ
 5 gźan gsum mam bźi dañ lhan cig 'dug gis / de'i tshe khyod gsañ
 ba'i tshig gis smros śig // des de ltar bgyi'o źes khas blañs
 so //

[118] ji tsam na ñi ma gźan źig na chos ston pa'i dge sloñ
 de dge sloñ de rnams dañ lhan cig khañ pa'i sgo na 'dug ste
 10 gtam gyis sbyor bar gnas pa dañ / ¹bram ze'i bu mo¹ de 'oñs
 nas² smras pa / 'phags pa khyed rnams ni rab tu (275b) byuñ
 ba lags³ so sñam nas bdag cag bag phebs pas 'gro źiñ rgyu bar
 bya'o sñam du bdag sems na / gañ dge sloñ ma pham pa 'dis bdag
 stobs kyis bzuñ⁴ nas gźon nu ma'i tshul ñams par byas na⁵ / ci
 15 rigs pa lags sam / de nas dge sloñ de rnams kyis rna ba bkag
 ste / sriñ mo de skad ma zer cig / 'di ni mñan par bya ba ma
 yin no // de nas chos ston pa'i dge sloñ des legs par byas pa
 ma yin no / legs par byas pa ma byas pa yin no źes zer źiñ
 dge sloñ ma pham pa'i grags pa ma yin pa sgrogs so // ci
 20 tsam na thos pa gcig nas gcig tu brgyud pas dge sloñ ma pham
 pas thos so // thos nas kyañ smras pa / su źig de skad zer /
 yañ smras pa / dge sloñ chos ston pa 'di de skad zer ro //
 de nas de chos smra ba'i dge sloñ gañ na ba der soñ ste phyin
 nas kyañ smras pa / btsun pa bdag gis khyed la gnod pa ci źig
 25 byas na gañ 'di lta bu'i bsñags pa ma yin pa sgrogs par byed //
 des de la sems śin tu 'khrugs pas ñag gi las śin tu mi bžad
 pa smras pa / khyod kyis ni gañ gis⁶ gsal śiñ la gzugs par
 'os pa de ⁷lta bu'i las⁷ byas so // de thos pa dañ dge sloñ
 ma pham pa 'di sñam du sems te / dka' thub can 'di ni ñe bar
 30 bcom źiñ ñams par gyur to sñam nas chos gos dañ lhuñ bzed
 blañs te / ji ltar yoñs su loñs spyod pa'i mal stan bsdus

[117] 8. D lan

[118] 1. D bram ze mo 2. D na 3. P lag 4. D gzuñ 5. P nas
 6. P gi 7. D om.

nas gtsug lag khañ de nas byuñ ste chas so // de chas pa mthoñ
 nas dge sloñ dañ / dge sloñ ma dañ / yul de na gnas pa'i skye
 (276a) bo'i tshogs rnams de bzlog pa'i phyir phyi bzin 'brañs
 so //

- 5 [119] chos smra ba'i dge sloñ de yañ 'di sñam du ñas ni
 bzañ po byas pa ma yin te / gañ rñed pa dañ bkur sti tsam gyi
 phyir 'di lta bu'i ñan soñ tsam du 'gro bar 'jug pa'i las byed
 pa la žugs pa ni bdag gis legs par byas pa ma yin no sñam nas
 'gyod pa skyes te / yid mi bde bar gyur nas bsams pa / soñ la
 10 bzod par gsol bar bya'o sñam nas riñs pa riñs par gtsug lag
 khañ de nas byuñ ste / śin tu skyo ba'i yid dañ / mchi ma'i
 rgyun gyis brlan par gyur pa'i dman pa'i bzin dañ / byis pa
 gžon nu bzin du gsañ mthon pos ñu žiñ bram ze dañ / khyim
 bdag brgya stoñ dpag tu med pas mthoñ žiñ dge sloñ ma pham
 15 pa'i rkañ pa la phyag byas nas / mi rigs par bgyis kyi¹ mthol
 lo mthol lo žes 'chags par rtsom ste / btsun pa byis pa ji lta
 ba dañ / rmoñs pa ji lta ba dañ / bye brag mi phyed pa ji lta
 ba'i dge bas rñed pa dañ / bkur bstis² zil gyis mnan te / bdag
 gis khyed la med bzin du bsñags pa ma yin pa bsgrags pa de
 20 bzod par mdzod cig / mi rigs par bgyis pa de 'chags kyi³ thugs
 brtse bas zuñ la bzod pa mdzod cig // dge sloñ ma pham pas
 tshe dañ ldan pa bzod pa gyis žes smras te / śin tu skyo ba'i
 sems dañ śiñ druñ gžan žig la rten ciñ 'dug nas skyil⁴ mo
 kruñ⁵ bcas te lus drañ por bsrañs⁶ nas dran pa ñe bar bžag
 25 ste / des de ñid du śin tu skyo bas brlan par byas pa'i sems
 dañ / (276b) 'bad ciñ rtsol la / brtson 'grus brtsams pas
 'khor ba'i 'khor lo phol mig lña dañ bcas pa g.yo ba dañ mi
 g.yo ba śes nas / ji srid dbañ po dañ / ñe dbañ dañ bcas pa'i
 lha rnams kyis mchod ciñ rjed la mñon par bstod pa'i dgra
 30 bcom pa žig tu gyur nas / de ñañ pa'i rgyal po 'dab⁷ ma
 brkyañ ba bzin du nam mkha'i dkyil du mñon par 'phags te skye

[119] 1. P kyis 2. D sti 3. P kyis 4. P dkyil 5. P dkruñ
 6. D bsrañ 7. P mdab

- bo'i tshogs chen po yid mñon par dad par byed pa'i cho 'phrul
sna tshogs pa bya bar brtsams so // dge sloñ chos smra ba de
yañ nam mkha'i dkyil na gnas pa de la bltas te / kyi hud 'di
lta bu'i drañ sroñ chen po la ñan sems kyis smad ciñ skur pa
5 btab bo źes smras nas brgyal te sa la 'gyel bar gyur to //
[120] bar skabs der yañ dag par rdzogs pa'i sañs rgyas zla
ba thugs rje chen pos yoñs su gduñs pa'i thugs dañ ldan pas
dge sloñ chos smra ba khrag dron mo skyugs nas 'chi bar gyur
na mi ruñ ño sñam du dgoñs nas rdzu 'phrul gyis sa phyogs der
10 gśegs so // de nas bcom ldan 'das yañ dag par rdzogs pa'i
sañs rgyas zla bas 'khor lo dañ / g.yuñ druñ dañ / dga' ba
'khyil pa dañ / dra bas 'brel ba dañ¹ / bsod nams dpag tu med
pa las byuñ ba dañ² / skrag pa rnam dbugs 'byin par mdzad pa'i
phyag gis dge sloñ chos smra ba'i mgo la byugs so // des reg
15 pa tsam gyis dran pa slar rñed de lañs nas bcom ldan 'das
dañ / dge sloñ gi dge 'dun la bdag ni mi rigs pa'o źes 'chags
par brtsams so // de nas bcom ldan 'das yañ (277a) dag par
rdzogs pa'i sañs rgyas zla bas de'i tshe tshigs su bcad de
gsuñs pa /
- 20 skyes bu skyes pa'i kha nas ni //
tshig ñan smra bar byed pa yi //
tshig gi sta re skyes gyur nas //
bdag ñid gcod par byed par 'gyur // 1 //
- 25 gañ źig smad 'os skye bo stod byed dañ //
bstod 'os skye bo rnam par smod byed pa //
de ni kha'i 'thab³ krol kun sogs⁴ śiñ //
- 'thab krol can gañ des ni bde mi 'thob // 2 //
- gañ 'dir cho los rañ nor pham byed pa //
'thab krol de ni cuñ zad tsam du zad //
- 30 gañ yid bde bar gśegs la yid 'khrugs pa //
de 'dir 'thab krol śin tu chen po yin // 3 //

[120] 1. P om. 2. P om. 3. P thab 4. D stsogs

- ñag yid 'phags pas smad pa'i sdig bsten⁵ na // .
 bye ba chu bur can dañ stoñ phrag ni //
 bži bcu gcig tu chu bur rdol ba yi //
 sems can dmyal ba rnams su skye bar 'gyur // 4 //
 5 sdig pa'i sems kyis ma ñes skyon brjod pa //
 bdag ñid bsad⁶ phyir dmyal ba spel bar zad //
 stobs ldan ñes med pa dag bzod byed ciñ //
 de la sems kyañ 'khrug⁷ par mi byed do // 5 //
 sems ni 'khrugs par gyur pa'i rgyus //
 10 sems can ñan 'gror 'gro 'gyur la //
 sems ni rab tu dañ ba'i rgyus //
 sems can bde 'gro rnams su 'gro // 6 //
 de nas bcom ldan 'das yañ dag par rdzogs pa'i sañs rgyas zla
 bas ji srid chos dañ ldan pa'i gtam gyis yañ dag par mgu bar
 15 gyur gyi bar du mdzad de / gdan las bžeñs nas gšegs so //
 [121] rgyal po chen po ji sñam du sems / de'i tshe de'i
 dus na dge sloñ chos ston pa de gžan žig yin pa sñam du sems
 na de ltar mi blta ste / (277b) gžan du na dge sloñ gser mdog
 'di ñid yin te / de'i tshe de'i dus na dge sloñ de la sems
 20 'khrugs síñ ñag gi las rtsub pa smras pas las de'i rnam par
 smin pas skye ba lña brgya'i bar du sems can dmyal ba ñams
 su myoñ nas / mir skyes nas kyañ skye ba lña brgya'i bar du
 ñes pa med ciñ gnod pa mi byed bžin du gsal síñ la bskyon¹
 te / da ltar yañ las de ñid kyi dbañ gis yañ gnod pa mi byed
 25 par gsal síñ la bskyon pa yin no // gal te 'di las de mi rigs
 pa yin par phan tshun bšags pa ma byas na ni sems can dmyal
 ba re rer yañ skye ba² lña brgya² myoñ bar 'gyur žiñ / skye
 ba lña brgyar ni yi dags rnams su / skye ba lña brgyar ni
 dud 'gro rnams su skye bar 'gyur ro // gañ yañ 'dis bcom ldan
 30 'das yañ dag par rdzogs pa'i sañs rgyas zla ba'i bstan pa la
 rab tu byuñ ste / tshañs par spyod pa spyad pas las de'i rnam

[120] 5. P brten 6. P gsad 7. D 'khrugs

[121] 1. P skyon 2. D lña brgya lña brgya

- par smin pas da ltar yañ 'di bcom ldan 'das kyi³ bstan pa la
 rab tu byuñ ste / ñon moñs pa⁴ thams cad spañs nas dgra bcom
 pa'i 'bras bu ñid mñon sum du byas pa yin no // rgyal po chen
 po de bas na bdag sdug bsñal bar mi 'dod pas gžan dag la tha
 5 na sems kyis smad pa tsam yañ mi bya'o // grags pa med pas
 'jigs pas gžan dag la grags pa ma yin pa bsgrags par mi
 bya'o // bdag ñid bde bar 'dod pas gžan rnams kyi⁵ bde ba
 dbrog par mi bya'o // de nas chos kyi rnam grañs 'di bstan
 pa na srog chags brgya stoñ du ma dpag tu med pas khyad par
 10 rtogs par gyur te / la la ni rgyun tu (278a) žugs pa'i 'bras
 bu dañ / la la ni lan cig phyir 'oñ ba'i 'bras bu'o // ⁶ la la
 ni phyir mi 'oñ ba'i 'bras bu'o ⁶ // la la ni rab tu byuñ bas
 ñon moñs pa thams cad spañs te dgra bcom pa ñid mñon sum du
 byas so // la la ni bla na med pa yañ dag par rdzogs pa'i
 15 byañ chub tu sems bskyed do // la la ni ñan thos kyi byañ
 chub bo // la la ni skyabs su soñ žiñ bslab pa'i gži rab tu
 bzuñ⁷ bar gyur to // yañ 'khor phal mo che sañs rgyas la gžol
 ba dañ / chos la bab pa dañ / dge 'dun la bab pa la bžag⁸ par
 gyur to //
- 20 [122] de nas ded dpon ñi ma bla gos phrag pa gcig tu gzar
 nas pus mo g.yas pa'i lha ña sa la btsugs te / thal mo sbyar
 te gnas brtan kun dga' bo la 'di skad ces gsol to // 'phags
 pa kun dga' bo bdag gis sañs rgyas la sogs pa'i dge sloñ gi
 dge 'dun rnams ldum bu'i nañ du spyen drañs la žal zas ro drug
 25 cu pa'i bšes drañs te / dge sloñ re re žiñ srañ 'bum ri ba'i
 chos gos dbul bar bya'o sñam du dgoñs na bcom ldan 'das de
 yoñ su mya ñan las 'das pas / da ni 'phags pa kun dga' bo la
 sogs pa dge sloñ gi dge 'dun rnams la bšos gtsañ sbyar bar
 'tshal lo // gnas brtan kun dga' bos bka' stsal pa / ded dpon
 30 de bžin du gyis sig / ñas ji ltar bcom ldan 'das kyi ñan thos
 kyi dge 'dun ¹ 'dza mbu'i ¹ gliñ na ji sñed cig² gnas pa thams

[121] 3. P kyis 4. P om. 5. P kyis 6. D om. this sentence

7. P gzuñ 8. P gžag

[122] 1. D 'dzam bu'i 2. P om.

- cad 'dir 'du bar 'gyur ba de ltar bya'o // de nas ded dpon ñi
 ma rab tu dga' bas rgyas pa'i yid dañ / rgyal po'i khab kyi
 groñ khyer gyi phyi rol 'du ba'i gnas rdo dañ (278b) gyo mo dañ
 gseg ma bsal te / tsan dan gyi chus chag chag btab nas gdugs
 5 dañ / rgyal mtshan dañ / ba dan bsgrens te / mu tig dañ / gos
 kyi chun 'phyañ gdags śiñ / me tog sna tshogs kyi gcal bkram
 pa dañ / spos dri zim po'i spos snod ñe bar bkram pa dañ /
 śin tu mdzes pa'i bla re dañ / rta babs bres pas śin tu ñams
 dga' ba byed du bcug ste / de ñid kyi mtshan mo³ gtsañ žiñ
 10 bsod pa'i bza' ba dañ bca' ba rnams g.yos te / nañ par sña
 ba ñid du lañs nas gdan bsams te / chu bžag nas / gnas brtan
 kun dga' bo la pho ñas dus la bab par gsol pa / btsun pa bza'
 ba dañ / bca' ba rnams sta gon bgyis lags te / da de dus la
 bab pa lags par mkhyen par mdzad du gsol //
- 15 [123] de nas gnas brtan kun dga' bos rdzu 'phrul gyis¹ nam
 mkha'i dkyil du mñon par 'phags te / ²dza mbu'i² gliñ 'di ma
 lus par gser btso ma lta bu'i mdog gis kun tu snañ bar mdzad
 nas rañ ñid kyi ga ñdī³ brduñs te / chu dañ bcas pa'i sprin
 gyis 'brug sgra bžin du zab ciñ gsal ba'i skad kyi sgra
 20 bsgrags pa / bcom ldan 'das kyi ñan thos las gañ rdzu 'phrul
 thob pa rnams ni rañ ñid kyi rdzu 'phrul gyis śog cig⁴ / gañ
 dag so so'i skye bo rnams ni ña'i rdzu 'phrul gyis⁵ śog cig⁶ /
 de nas ⁷ga ñdī⁷ de thos pas kha ba can dañ / 'big's byed dañ
 ma la ya dañ / pa ri ya tra dañ / spos kyi ñad ldan⁸ dañ /
 25 ri'i rgyal po ri rab dañ / gña' śiñ 'dzin dañ / gśol mda'
 'dzin dañ / (279a) señ ldeñ can dañ / blta na sdug dañ / rta
 rna ri⁹ dañ / rnam par 'dud dañ / mu khyud¹⁰ 'dzin la sogs pa
 nags tshal dañ / 'bab chu dañ / g.ya' chu dañ / rgya mtsho
 dañ / groñ rdal dañ / śiñ gi mchog dañ / gtsug lag khañ rnams
 30 na gañ dag gnas pa dañ / chu mdo dañ / khañ stoñ dañ / dur
 khrod la sogs pa na dge sloñ gañ žig tiñ ñe 'dzin la sñoms

[122] 3. P ma

[123] 1. P gyi 2. D 'dzam bu'i 3. P ñdī 4. D śig 5. P gyi
 6. D śig 7. D gha ñdī, P ga ñdī 8. D ldañ 9. D rin,
 P 'dzin 10. P 'khyud

par źugs śiñ bde ba thob nas rab tu gnas pa rnams skad cig ma
 de la de dag thams cad nam mkha'i nos nas a so ka dañ / kiñ su
 ka dañ / zañs dañ / dus mtshams kyi sprin dri ma med pas nam
 mkha' khebs pa de lta bur byas te / rgyal po'i khab kyi groñ
 5 khyer du lhags nas 'du ba'i gnas der 'tshogs te / skad cig ma
 de ñid la dge sloñ bye ba phrag gsum yañ dag par 'dus par
 gyur te / bye ba gcig ni zag pa zad pa rnams so // gñis pa ni
 bslab pa la źugs pa rnams so // gsum pa ni so so'i skye bo
 dge ba can rnams te / de nas rgan pa'i rim pa ji lta ba bzin
 10 du gdan bsams pa la bźugs¹¹ so //
 [124] de nas ded dpon ñi mas gnas brtan kun dga' bo la sogs
 pa / dge sloñ gi dge 'dun rnams bde bar gśegs par rig nas
 gtsañ źiñ bsod pa'i bza' ba dañ / btuñ ba rnams rañ gi lag
 nas kun tu tshim par bstabs te / ji srid dge sloñ gi dge 'dun
 15 gyis loñs spyod¹ par rig nas / phyag bcabs śiñ lhuñ bzed bsod
 nas chos gos gsum po brgya stoñ du ma gsol bar 'dod nas dge
 sloñ gi² dge 'dun de rnams la bltas pa dañ / yid śin tu dga'
 ba skyes par gyur to // dge sloñ gser mdog (279b) gis bsam³
 pa śes nas smras pa / yab khyed thugs las chuñ bar mdzod cig /
 20 bdag ñid kyis⁴ dge sloñ gi dge 'dun la gser gyi⁵ mdog can gyi⁵
 chos gos gsum gsum dbul bar bgyi'o // de nas dge sloñ gser
 mdog gis⁶ rañ gi lus las gser gyi mdog can gyi gos phud ciñ
 phud ciñ srañ 'bum ri ba'i chos gos gsum gsum dge sloñ bye ba
 phrag gsum la rgan pa'i rim pa bzin du bstabs so // bar skabs
 25 der lha brgya stoñ du mas ca co'i sgra sgrogs śiñ rol mo sna
 tshogs yañ dag par rduñ⁷ ba dañ / lha'i me tog dañ / phye ma
 dañ / gos kyi char phab par gyur to // ji ltar phyogs der
 phyogs sna tshogs nas lhags pa'i skye bo'i tshogs rnams dañ /
 rgyal po ma skyes dgra btsun mo dañ / gźon nu dañ / blon po
 30 dañ / groñ khyer pa rnams dañ / skye bo'i tshogs dañ bcas pa
 de rnams kyis⁸ rnam pa de lta bu'i no mtshar la bltas nas rmad

[123] 11. P źugs

[124] 1. D spyad 2. D dañ 3. P bsams 4. P kyi 5. P om.
6. DP gi 7. P brduñ 8. P kyi

du byuñ nas mig⁹ gdañs te / lan gsum gyi bar du ched du brjod
 pa ched du brjod de / e ma'o bsod nams kyi 'bras bu'i rnam par
 smin pa / e ma'o bsod nams kyi stobs / e ma'o sbyin gnas kyi
 źiñ la sbyin pa'i sa bon btab pa'i rnam par smin par gda' bar
 5 mi byed pa yin na / mkhas pa su źig gis rnam pa 'di lta bu'i
 bsod nams kyi 'bras bu'i rnam par smin pa yañ dag par mthoñ
 na / sbyin pa'i źiñ la su źig sbyin par mi byed ces zer źiñ /
 de ltar srog chags brgya stoñ du ma rnams thal mo sbyar te /
 sgra gsañ mthon pos sañs rgyas la phyag 'tshal źes zer bar
 10 gyur to // de nas gnas brtan kun dga' (280a) bos sbyin pa'i
 rabs¹⁰ bton pa mdzad do //

[125] de nas ded dpon ñi ma stan las lañs te bla gos phrag
 pa gcig tu gzar nas / pus mo gñis sa la btsugs te / gnas brtan
 kun dga' bo gañ na ba der thal mo sbyar te / phyag byas nas
 15 lan gsum gyi bar du ched du brjod pa ched du brjod de / btsun
 pa gañ bdag cag la 'phags pa kun dga' bos mdzad pa 'di ni mas
 kyañ ma bgyis / phas kyañ ma bgyis / rgyal pos kyañ ma bgyis /
 lha rnams kyis kyañ ma bgyis / nañ mi dañ ñe du'i tshogs yid
 du 'oñ bas kyañ ma bgyis / sñon gum¹ pa rnams kyis kyañ ma
 20 bgyis te / khrag dañ mchi ma'i rgya mtsho skams pa nas //
 lha dañ lha min rnams kyis mchod gyur ciñ //
 skye ba rga śi'i skyon dañ rnam bral bas //
 srid pa brgya stoñ dag na mthoñ dka'² ba //
 thub pa khyod mthoñ deñ bdag 'bras ldan gyur // 1 //

25 [126] de nas gnas brtan kun dga' bos rgyal po dañ bcas pa'i
 'khor de rnams chos dañ ldan pa'i gtam yañ dag par bstan pa
 dañ / yañ dag par 'dzin du 'jug par mdzad pa dañ / yañ dag
 par gzeñs¹ bstod pa dañ / yañ dag par rab tu dga' bar mdzad
 nas / lha brgya stoñ² du ma² de dag dañ / rgyal po'i khab na
 30 gnas pa'i srog chags brgya stoñ gis phyag byas nas gdan las
 bzeñs te gśegs so // de ltar na sañ rgyas bcom ldan 'das la
 ni bya ba cuñ zad cig byas na yañ 'bras bu chen por 'gyur ba
 yin no //

[124] 9. P mi 10. D rab

[125] 1. D gums 2. Skt. sudurlabhadarśanam, DP dga'

[126] 1. P gzeñ 2. D om.

[127] gser mdog gi rtogs pa brjod pa rdzogs so //
 rgya gar gyi mkhan po dha rma śrī¹ bha dra dañ / źu
 chen gyi lo tsā² ba dge sloñ rin chen bzañ pos bsgyur³ (280b)
 ciñ źus te gtan la phab pa'o⁴ //

[127] 1. P śri 2. P tstsha 3. P sgyur 4. D pa

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 gañ 'dis brñas pa'i sdug bsñal ni 90.11a
 gañ phyir khyod gsuñ mñan par ni 45.7a
 gañ zig skyabs dañ dpuñ gñen gyur 44.2b
 gañ zig skyes tshe bdag po khyed 36.2a
 gañ zig khyed chos las byuñ ba'i 45.5a
 gañ zig khyod kyis ma thob gnas 55.5b
 gañ zig sgra mi sñan gliñ du 71.13a; 71.16a
 gañ zig sgron med rnams kyi sgron 44.2a
 gañ zig 'jig rten ded dpon gyur 44.1a
 gañ zig 'jig rten bde stsol ba 44.1b
 gañ zig ñam thag mi bzad pa 65.3c
 gañ zig ñam thag mi bzad pas 67.1c
 gañ zig ñin mtshan 'da' ba yi 10.2b
 gañ zig bsñen bkur mi byed pa 65.8b
 gañ zig rtag tu ñe rjes 'brañs 61.6b
 gañ zig thub pa lta bu yi 28.5a; cp. 61.5a
 gañ zig de ltar bder gyur ñid 87.6c
 gañ zig de ni mi rnams spyod 71.14c
 gañ zig 'di 'dra khriś ldan pas 43.5c

gañ zig 'di 'dra gsod gyur pa'i 18.3c
 gañ zig phyugs kyis mthoñ na yañ 18.5a
 gañ zig byon pas bdag deñ ñid 108.22b; 108.23a
 gañ zig mi la yod 'gyur ba 71.7c
 gañ zig smad 'os skye bo stod byed dañ 120.2a
 gañ zig gzugs ni mñam med pa 36.3c
 gañ zig yañ ni 'dzin par 'gyur 45.16d
 gañ zig yon tan thob gyur pa 45.10c
 gañ yañ bskal pa brgya 'das nas 71.32a
 gañ yañ mthu chen ldan pa'i lha'i 43.9b
 gañ yañ tshañs pa la sogs lha 71.29a
 gañ yid bde bar gsegs la yid 'khrugs pa 120.3c
 gañ yin pa la da ruñ khyod 45.17c
 gañ la gos gcig phul bas kyañ 65.4c
 gañ su gnas ni bcu po yi 71.26a
 gal te skyob khyod mi bzugs na 60.3b
 gal te khyed ni gtso can te 53.12a
 gal te khyed ni slob dpon mchog 47.1a
 gal te khyod skyabs ma mdzad na 65.2b
 gal te 'gro don mi mña' na 47.5a
 gal te 'di las khyed kyis ni 67.4a
 gal te sdug bsñal khyed mi 'dod 71.4a
 gal te sdug bsñal sa 'og las 53.7a
 gal te brtse ba yod ce na 33.4b
 gal te rdzogs pa'i sañs rgyas ni 77.5a
 gi wañ thig las yan lag la 33.5c
 go rim bzin du ñas bsad kyi 71.2c
 gos kyis lus la bkab pa yin 71.45d
 gos dañ rgyan rnams byuñ ba yis 71.15b
 gos dañ rin chen la sogs pa'i 71.47a
 gos deñs snal mas khyab de gañ 108.19b
 gos ni rin thañ cher gyur pa 105.15a
 grags ldan 'od sruñs chen po yañ 53.4c
 grags pa min pa'i ser ba 'di 61.9c
 grañs med nor ni phun tshogs dañ 71.12a
 grub dañ bde ba bla med dañ 10.6c
 groñ khyer gyi ni lha thams cad 43.8c
 groñ khyer pa yi mchog gyur gañ 87.4b
 groñ khyer pa la gsol ba 'debs 33.2d
 glo bur lhags la gos dag ni 90.12b
 dga' dañ bral bar gnas pa dag 53.1b
 dga' ba gañ zig sñon skye ba 60.7b
 dga' ba mñam med ñas thob pa 43.4b
 dga' ba'i tshal la sogs par ni 71.23a
 dga' bar gyur pa de 'dra sñon 61.1c
 dga' bas groñ khyer pa mchis na 45.7b
 dga' bas sna tshogs loñs spyod gañ 71.22c
 dga' bas mi yul gañ spyod pa 71.11c
 dga' bas yoñs su loñs spyod pa 87.5b
 dge ba bu yi mya ñan ni 33.2a
 dge ba'i bses gñen 'byor pa rnams 71.37c
 dge ba'i bses dañ mjal nas ni 58.5a
 dgra bcom ñid ni ñas thob ste 71.48c
 bgrod pa mchog tu gsegs gyur pa 45.21b
 mgon khyod ma lus bsruñ ba ni 47.4a

mgon du su zig sten par gyur 45.4d
 mgon po khyod kyis thar mdzad pa 58.3b
 mgon po khyod dañ bral bas na 45.3c
 mgon po de la phyag 'tshal lo 108.22d
 mgon po bdag la thugs brtse 'i phyir 105.3c
 mgon po dpal gyi mchog gis ni 105.8b
 mgon po sbyin pa 'di yis ni 105.12a
 mgon po sin tu rñed dka' ba'i 45.8c
 mgon po'i bsod nams 'di yis ni 113.1a
 mgon med 'gro ba spañs nas ni 45.1c
 mgon med rnams kyis skyob pa khyod 45.21a
 mgon med yu bu ji bzin no 90.26d
 mgrin par skams sin kha dañ 'gram pa yons skams pa 90.18b
 'gul bar mtshon gyis 'debs pa dañ 61.9a
 'gran zla med cin skyon mi mña' 111.5d
 'gran zla med cin brtan pa ñid 71.12b
 'gro 'dis bdag cag brdegs gyur pa 90.9b
 'gro ba kun la phan brtson dañ 53.4b
 'gro ba dañ ni ldog pa dañ 10.1b
 'gro ba dad ldan gsod bzin du 47.5c
 'gro ba nam mkha'i dkyil 'khor du 56.4a
 'gro ba re thag gcod mdzad pa 45.6c
 'gro ba'i don gyi khur btad do 53.2d
 'gro ba'i don chen mdzad pa 'di 77.4b
 'gro ba'i don du sku lus ni 47.6a
 'gro ba'i don ni 'byor ba'i phyir 53.3c
 'gro ba'i mun pas khyab gyur la 56.5b
 'gro la phan deñ khyod kyis mdzad 77.2d
 'gro la phan pa gzan gañ la 47.8c
 rga dañ 'chi bas 'tsher 'grib pa'i 10.5c
 rgud pa'i cha las byuñ bas na 90.2a
 rgud pa'i chu srin brgya yis kun tu dkrugs 90.4a
 rgya chen dañ ldan dpal gyi khri 108.16c
 rgya chen rigs su skyes pa dañ 71.45b
 rgya mtsho chu srin rnams kyis gnas 95.1a
 rgya mtsho thams cad skams pa dañ 58.6c
 rgya mtsho'i ñogs su sgröl mdzad bzin 113.5b
 rgyan rnams kun gyis rnam brgyan sog 102.4d
 rgyan rnams kun gyis rab brgyan te 87.1b
 rgyan rnams sna tshogs mu tig gis 108.20c
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 rgyal ba snum zad mar me bzin 44.2c
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 rgyal sras rnams kyis tog gyur pa'i 58.1c
 rgyal srid dbañ phyugs bdag po ni 71.40b
 rgyas pa'i rigs su gyur nas kyañ 90.1c
 rgyun du nad kyis mñon gduñs sin 10.5a
 sgo khañ gis ni brgyan 'di gañ 108.11d
 sgo 'phar ldan pa 'di ni gañ 108.10d
 sgras ni phyogs rnams 'geñs par gyur 71.1d
 sgreñ ba'i khañ pa de ni gañ 108.21b
 brgya phrag dañ ni ldan 'di gañ 108.15d
 bsgribs pa yi ni khyim de gañ 108.10b
 bsgreñs pas brgyan par gyur 'di gañ 108.21d

ña rgyal chu rlabs srid mtsho las 55.3b
 ña ni skye bo 'di dag la 60.2a
 ña ni gañ dañ gar skyes pa 71.42b
 ña ni gañ yid mi 'oñ gyur 61.10d
 ña ni da go ji ltar gnas 33.1b
 ña ni bsil gyur mya ñan 'das 71.48d
 ña'i lus yan lag thams cad las 71.46a
 ña yi sñiñ ni 'dar ba las 34.2b
 ña yi spyi bor 'phen pa yin 61.8d
 ña yi bu ni khyer bar byed 33.7d
 ña yi tshig 'di mñan par gyis 71.2d
 ña yi gzugs sogs yon tan ni 71.44b
 ña yi yid ni rmoñs pa dañ 43.2a
 ña yi yun riñ ñams pa yi 108.11a
 ña yi rigs kyi rgyun gyur pa 43.1b
 ña yis bde lo yañ dag spyad 71.40d
 ña yis loñs spyod phun tshogs spyad 71.41d
 ña ro 'don du bcug pa yin 90.13d
 ña la bskor ba ma byas siñ 33.7a
 ñag yid 'phags pas smad pa'i sdig bsten na 120.4a
 ñan soñ thams cad sgo bcad ciñ 58.6a
 ñal ba rnams kyi bsti sa dañ 53.5c
 ñu ziñ bkres pas rab gzir ba 89.10b
 ñes par bu dañ bral ba ste 34.2c
 ñes par sa steñ kun gyis bkur ba'i bla ma dañ 90.8a
 mñon 'dod bsod nams rnams kyis 'thob 71.35d
 mñon par 'dod pa 'di la ltos 71.44d
 mñon par yid dga' bu dañ 'khor 71.7a
 rña yab 'phyañ ba 'di ni gañ 108.6d
 sñon gyi skye bar legs bsdams pa 90.9c
 sñon gyi phun tshogs chen po la 87.5a
 sñon chad khañ pa'i phyi nañ na 108.19a
 sñon chad mchog tu dga' ba gyur 28.1d
 sñon chad bla ma'i skye bo la 90.11c
 sñon chad lha yi bu mo 'dra 87.1c
 sñon chad lham dañ bñon pa ni 90.16c
 sñon ni thod pa'i tshogs dañ ni 108.13a
 sñon ni nor gyi phun sum tshogs 87.4a
 sñon ni bla ma'i skye bo la 90.10c
 sñon ni gseg mas khyab gyur pa'i 108.16a
 sñon ni lha yi bu mo ltar 87.3a
 sñon byas sdig pa byed pa po 89.13c

ca co rnam pa chen po dañ 105.17a
 ci phyir 'jig rten gsum don du 45.11a
 ci phyir btañ sñoms khyed brten mdzad 45.11d
 ci phyir 'di ltar gsod par byed 47.4d
 ci yi phyir na gas ma gyur 45.15d
 gcig la brten par gyur de gañ 108.15b
 bcad dka' sin tu gcod par 'gyur 55.2d
 bcom ldan thams cad mkhyen pa bñin 67.2c
 bcom ldan 'das de khums pa dañ 60.7a
 bcom ldan bñin mñes gñin pa po 60.6d
 beom pas lus kyañ bcom yin te 89.3c
 lcog dañ gduñ phran bkod pa rnams 108.14a

chags chu dregs pa'i dba' kloñ can 55.3a
 chad pa dag ni 'bebs par 'gyur 28.3d
 chu klun̄ chen po'i rgyun bzin du 10.1c
 chu chuñ gi ni ña lta bur 10.2a
 chu yis chag chag btab 'di gañ 108.8d
 chuñ mar bcas pa dga' bral la 47.10c
 chuñ mar bcas pa gdon du gsol 47.7d
 chud mi za zin̄ tshogs dañ dus 79.1b see Skt. [79] n.1
 chen po las ni deñ mdzad thar 58.2d
 chos kyi 'khor lo bskor gyur cig 113.4d
 chos kyi 'khor lo bskor mdzad pa 113.4b
 chos kyi gru ni 'gyel bar 'gyur 45.12d
 chos gañ rab tu ston pa dañ 57.2b
 chos 'di ston par mdzad pa na 57.3a
 chos ni ši 'am gñid log gyur 28.6d
 chos rnams ji ltar ston mdzad pa 113.3b
 mchog tu dga' bas phul bar gyur 105.9d
 mchog tu dgyes par gyur pa yi 36.2b
 mchog btud nas ni spyi bo la 45.16b
 'chi bdag sa 'og gis zin te 45.12c
 'chi ba'i ri khrod dog pa ni 55.4b
 'chi bas bdag skrag ma lags kyis 53.8b

ji ltar khyed bdud las rgyal zin̄ 113.4a
 ji ltar khyed ni kun mkhyen zin̄ 113.3a
 ji ltar khyod ni mtshan ldan zin̄ 113.2a
 ji ltar khyod la gzan rdeg par 89.8c
 ji ltar 'khor ba'i btson ra las 53.8c
 ji ltar dga' ba'i 'dod pa ni 71.28b
 'ji ltar mgon pos 'khor ba yi 113.5a
 ji ltar 'gro tshogs 'di khyed kyis 77.11c
 ji ltar ñas ni bu mthoñ ba 33.4c
 ji ltar mñon 'dod lha rnams kyis 71.25b
 ji ltar mñon par 'dod pa thob 65.5d
 ji ltar mñon par 'dod pa 'thob 71.39d
 ji ltar bdag mig 'gul ba dañ 34.1a
 ji ltar bya rnams sgra sgrogs nas 34.1b
 ji ltar yan lag rnul ba dañ 34.2a
 'jig rten kun gyi gñen gcig pu 44.1c
 'jig rten kun gyi yid du 'oñ 102.3b
 'jig rten skyoñ ba mgon po ru 45.13c
 'jig rten skyoñ ba bzi rnams kyis 71.22a
 'jig rten khyed kyis 'dzin mdzad ciñ 58.4b
 'jig rten mgon po ci phyir gsegs 45.1d
 'jig rten mgon zes mi yul gyi 58.3c
 'jig rten mgon la phyag 'tshal lo 108.23d
 'jig rten sgron ma mya ñan 'das 44.2d
 'jig rten mchog gyur khyab bdag de 108.27c
 'jig rten gñen 'gyur rdzogs sañs rgyas 53.4a
 'jig rten du ni rñed dka' ba'i 90.25a
 'jig rten du ni lan 'ga' zig 57.1a
 'jig rten 'di ñid mkhyen brtser ldan 45.11c
 'jig rten 'di dañ pha rol tu 70.2a; 71.3a; 71.5a

'jig rten 'di ni mgon med ñes 45.4c
 'jig rten yid ni spro bar gyur 89.8d
 'jig rten loñ bar gyur pa la 45.19c
 'jig dum phyed pa'i khyim de gañ 108.11b
 'jigs pa rnams la mi 'jigs stsol 53.5b
 'jigs pa med ciñ ñes pa med 111.5b
 'jigs pas ñen ciñ mgon med bdag 58.3a
 rjes chags chen po skye 'gyur ba 18.5b
 rjes su 'gyod pa'i nags mes ni 60.3c

ñam thag gyur pa'i 'jig rten gyi 60.6a
 ñam thag 'di las khyod thar nas 61.1a
 ñam thag dman pa'i bzin gyis ni 89.10a
 ñams dga' mthoñ ba'i gser dañ ni 108.2c
 ñams pa ñid du ñe gnas te 45.14b
 ñams su dga' ba 'di ni gañ 108.16d
 ñi ma'i 'od tshogs rnams kyis dbus kyi cha snañ byas 90.17a
 ñes pa chen po dag gi yañ 65.6a
 ñes pa thams cad rab spañs pa 108.1b
 ñes pa med kyañ sin tu ni 89.1a
 ñes pa'i dgra tshogs 'dul mdzad pa 45.1b
 ñon moñs 'jigs pas dkrugs pa las 58.7b
 ñon moñs nad gso mdzad pa po 45.18b
 gñen dañ mdza' bses la min rtsa lag tshogs la 'añ min 90.19b
 mñam pa med par gzuñ bar gyis 111.7d
 mñam med bdud rtsi'i rgyun gyis ni 105.5c
 rñed nas lus can rnams la ni 79.1c, see Skt. [79] n.1
 rñed pa legs par rñed pa yin 77.7d
 sñan pa'i tshig ni 'di dag gis 18.2b
 sñiñ rje spañs pa gañ zig gis 88.1c
 sñiñ rje spañs pa'i blon po yis 28.4c
 sñiñ rje med ciñ bdag ñid ñan 61.4a
 sñiñ rje med pa su zig mchis 18.3d
 sñiñ rje la ni dga' gyur pa 43.3b
 sñiñ rje'i bdag ñid can gyur cig 113.1d
 sñiñ rjes drañs pa'i yid ldan pas 71.1b
 sñiñ du sdug pa'i bu 'di ni 33.9c
 sñiñ ni phyuñ bar gyur par ñes 61.7d
 sñiñ yañ sreg par 'gyur ba dañ 33.8c
 brñes pa de bziñ bdag kyañ ni 113.3c

ta ma la sogs char 'di phab 105.16d
 ti se'i rtse mo bsgreñs pa lta'i 108.25b
 gtor ba de yañ thub pa yi 105.10c
 rtag tu dga' bas spyod pa gañ 71.24c
 rtag tu 'gro la phan brtson pa 77.10c
 rtag tu bltas par gyur kyañ ni 28.4a
 rtag tu gnod pa byed pa dag 45.17b
 rtag tu phyag 'tshal ba 77.9d
 rtag tu mi gtsañ 'dzag pa dañ 10.5b
 rtag tu brlan pa'i khyim de gañ 108.8b
 rtag tu sems can don mdzad pa 47.3c

rtag tu bsod nams bsags par bya 71.38d
 rtag par gñen dañ lhan cig tu 71.11b
 lta ba'i zug rñu legs 'byin pa'i 58.8b
 stan dañ bral ba'i so phag ni 108.15a
 stan ni rnam pa sna tshogs pa 90.15a
 steñ du gdugs bzin gnas par gyur 105.10d
 stoñ pa min pa sñam du sems 77.11d
 stoñ zin rnam ses dañ bral nas 10.4b
 ston ka'i zla rgyas gzugs kyi dpal 68.1a
 ston ka'i zla ba ltar dkar ba'i 108.25c
 ston pa che de mya ñan 'das 44.1d
 ston pa thugs rje cher ldan pa 45.18c
 ston pa de ni legs rñed pas 108.25a
 ston pa'i bya ba khyed mdzad pas 53.6a
 stobs ldan ñes med pa dag bzod byed ciñ 120.5c
 brtul zugs grub pa'i bdag ñid che 43.10a
 brtul zugs bzañ po 'dzin mdzad pa'i 47.6b
 bstan bcos kun tu pha rol phyin 102.3d
 bstan bcos kun la mkhas gyur ciñ 36.3b
 bstan pa khyed la gtad gyur pa 77.8b
 bstan la dga' rnams mgon po khyod 45.9b
 bstod 'os skye bo rnam par smod byed pa 120.2b

tha mar mig ni bsñags 'os pa 68.2b
 thags zañs ris sogs lha min rnams 71.21c
 thams cad mkhyen pa rnam par gzigs 108.23c
 thams cad ña ni 'byor bar gyur 71.47d
 thams cad bsod nams dag gis 'thob 71.37d
 thar pa'i sgo ni kun tu phye 58.6b
 thar pa'i lam ni mñon 'dod pa'i 53.11c
 thugs rje ñañ gcig dpa' bo ni 45.10a
 thugs rje chen ldan de bzin du 77.6b
 thugs rje chen po skyed mdzad pa'i 45.11b
 thugs rje chen po sras kyi mchog 67.5a
 thugs rje de mñon mdzad nas ni 47.6c
 thugs rje ldan pas mtshar mi che 77.5d
 thugs rje ye ses dag gi mthus 67.3c
 thugs rje'i thugs ni dam pa yis 60.4b
 thugs brtse bas ni ñer bzun ste 43.9c
 thub khyod bdag srog stsol ba lags 65.2d
 thub khyod phyogs ni gañ du bzud 45.6d
 thub pa khyod mthoñ deñ bdag 'bras ldan gyur 125.1d
 thub pa khyod dañ bral bas bcom 45.8d
 thub pa gañ zig da ltar bzugs 43.10b
 thub pa che la phyag 'tshal lo 58.1d
 thub pa bdag ni brlag par 'gyur 60.2d
 thub pa zla ba sar ba yin 58.4d
 thub pa sems la btañ sñoms mdzad 60.3a
 thub pa'i dam pa de ltar ni 113.5c
 thog med dus nas zen pa yi 58.8a
 thob nas gañ zig spyod pa dañ 71.21b
 thos ldan tshig ni gzuñ bar 'os 71.10b
 thos pa'i rgya mtsho phyag 'tshal lo 77.1b

mthu ldan khyod ni ston par rab 'gyur te 113.6b
 mthoñ gis khyed la slar yañ lta 68.1d
 mthoñ nas de ñid yid kyañ skyo 87.3d
 mthoñ nas bdag sñar dad par gyur 105.8d
 mthoñ ba da ni blta bar bya 61.2d
 mthoñ zñ mthoñ zñ bdag cag rnam 28.1c
 mthon po ñid du yañ dag bstan 77.11b
 'thab krol can gañ des ni bde mi 'thob 120.2d
 'thab krol de ni cuñ zad tsam du zad 120.3b
 'thob ciñ mi yul rgyal srid gañ 71.8c

da lta 'di 'dra gyur pa yin 87.2d
 da lta 'di nas skal ñan dman pa yis 90.6c
 da lta 'añ bsod nams de ñid kyis 71.44a
 da ltar khyod ni mya ñan 'das 45.7c
 da ltar dgoñs pa gzir bar mdzod 47.3d
 da ltar 'gro ba'i rmoñs pa'i snod du gyur pa yin 90.8d
 da ltar de ñid gsod ma pa'i 28.2a
 da ltar 'di ltar yod zin kyañ 71.50c
 da ltar dbugs ni dbyuñ du gsol 36.1b
 da ltar med pas bdag bcom lags 53.7d
 da ltar mya ñan 'das par gyur 53.4d
 da ltar gtso bor bstan mdzad na 47.8b
 da ltar yi dags mo 'dra bar 87.3c
 da ltar yu bu gos med gyur 90.12d
 da ltar lam po che na 'khyams 87.1d
 da ni ñes par bu dañ deñ 34.1c
 dva go ña ni ji ltar byed 89.13b
 dam chos su zig rjes su ston 45.7d
 dam pa rnam ni ma byin pas 90.15b
 dam pa rnam la sbyin pa ma byin pas 90.6b
 dar gyi gos sogs rab gyon zñ 87.1a
 dal ba thob pa rñed dka' ba 53.9b
 dur khrod bor ba'i mgal dum ltar 10.4c
 dul zñ des la mkhas pa dañ 36.3a
 dus rlabs yol bar 'gyur yañ srid 95.1b
 de kun khyed dañ bral gyur na 45.5c
 de sku'i 'od zer rab bsil bas 105.5a
 de ltar skyob pa med pa la 53.13a
 de ltar gos gcig phul ba yis 65.5b
 de ltar groñ khyer pa rnam mdzod 33.4d
 de ltar 'gro don mdzad gyur kyañ 77.5b
 de dag ji ltar bgyid par 'gyur 45.9d
 de dag bros par gyur tam ci 43.8d
 de dag tshim pa'i tshig chen gyi 71.1c
 de dañ der ni gyo mo rdo 88.2c
 de dañ der ni mthu che ba'i 71.42c
 de 'dir 'thab krol śin tu chen po yin 120.3d
 de 'dra śin tu rñed dka' yi 55.5c
 de nas rnam gzigs rdzogs sañs rgyas 105.3a
 de nas rab dga'i sems kyis su 105.9a
 de nas sems can chen po de 71.1a
 de ni kha'i 'thab krol kun sogs śin 120.2c

- de ni da ltar phoṅs pa bas 87.4c
 de ni bdag cag la bśad rigs 70.2d
 de ni rdo yi rañ bzin nam 61.7b
 de ni mya ṅan 'das gyur la 53.2b
 de ni yañ dag bśad pa'i rigs 70.1d
 de ni yañ yañ smre sñags 'don 33.2c
 de ni bsod nams 'bras bu yin 71.6d; 7d; 8d; 9d; 10d; 11d;
 12d; 13d; 14d; 15d; 16d; 17d; 18d; 19d; 20d; 21d;
 22d; 23d; 24d; 25d; 26d; 27d; 28d; 29d; 30d; 31d;
 32d; 33d
 de ni lha rñams dag tu skye 71.16c
 de rñams bdag gi bu sruṅs śig 43.9d
 de bas bde ba 'dod rñams kyis 71.38c
 de bas bzod pa mdzad pa'i rigs 18.6d
 de bas riṅs par byon nas ni 47.9c
 de bzin ṅan thos rñams kyañ byed 56.1d
 de bzin bdag kyañ ṅes rgyal nas 113.4c
 de bzin bdag kyañ rdzogs byañ chub 113.2c
 de bzin bdag gi bu sdug 'di 67.3a
 de bzin blo gros dri med 'thob 71.36b
 de bzin mi khom brgyad spaṅs pa'i 53.9a
 de bzin mi yi dam pa yi 71.41b
 de bzin gśegs pa mchog tu ni 60.5c
 de bzin gśegs pa rnam gzigs la 71.39a
 de bzin gśegs pa 'byuñ bar 'gyur 57.1d
 de bzin gśegs pa'i bdag ṅid che 77.11a
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 bdag gi yid ni mgu bar mdzod 18.2d
 bdag gi yid 'oñ ma yin pa'i 33.3b
 bdag gi lus dañ kha dog kyañ 105.13c; 102.2c (kha nas)
 bdag gi lus 'di 'dar ba dañ 33.8b
 bdag gi lus la 'phral du ni 105.15c
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 bdag gis brtul zugs bzañ de la 105.10b
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 bdag gis thub pa che khyod la 65.5a
 bdag gis deñ de na brgyan ciñ 33.6b
 bdag gis sdig pa mi bzad pa 33.10c
 bdag gis smon lam 'di byas so 105.11d
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 bdag cag sñiñ ni gas sñam byed 28.2d
 bdag ñid kyañ ni 'don mdzad pa'i 60.1c
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 bde ba skyed pa ma byin yin 90.16d
 bde ba gañ ci 'añ ruñ ba dañ 71.5b
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 bde ba phun sum tshogs 'dod na 71.4b
 bde ba'i mchog la rjes su spyad 90.1d
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 bde gñegs bñin du byed pa ni 56.2c
 bden pa gañ gis bdag gi sems 33.11a
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 'di ci yin zes spro bcas par 105.7a
 'di ñid don ni bsad pa'i phyir 71.2a
 'di ltar rgyas pa'i groñ khyer du 'añ 90.26c
 'di ltar brdegs pas khyod sdug bsñal 88.1d
 'di ltar yañ ni 'lsho ba yi 36.8c
 'di ltar yon tan can 'di dañ 28.6a

- 'di dag thams cad bciñs pa dañ 36.6a
 'di dag thams cad tshim par mdzad 105.5d
 'di 'dra de riñ bzugs bzin du 47.4b
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 'di ni sñiñ gi thams cad de 36.5a
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 'di ni rmis pa 'am yañ na myos 33.1c
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 'di yis phyag kyañ ma byas na 33.7b
 'di la ji ltar btañ sñoms mdzad 47.5d
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 'dis ni byas par gyur pa na 105.14b
 'dod khams mchog gyur sna tshogs pa'i 71.27a
 'dod khams dbañ phyug la spyod gañ 71.27c
 'dod khams lha tshogs drug po ru 71.40a
 'dod pa kun yañ yañ dag 'byor 71.35c
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 sdig can dgra la 'añ ma bskyed pa'i 33.11b
 sdig pa sñon gyi tshe rabs su 62.1c
 sdig pa mi bzad byas par ñes 89.1d
 sdig pa med pa'i nor chen bu 45.20b
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 sdig med khyod kyi cho 'phrul dañ 60.5a
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 sdug bsñal ñes par gdul mdzad nas 45.6b
 sdug bsñal thams cad rnam spañs pa 102.4b
 sdug bsñal thams cad rnam sel ba'i 57.2a
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 sdug bsñal rdo khrod nad ni rtsub pas khyab 90.5a
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 nad kun las ni rnam thar ciñ 102.3c
 nad kyi tshañ ni myur 'jig ciñ 10.3c
 nad ces 'jigs pa mi bzad nub pa yis 90.4c
 nad dañ sdug bsñal gyis gduñs pa 90.24c
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 nad rnam thams cad sel byed pa'i 90.22b
 nam mkha' las yañ gos kyi char 65.7c
 nam mkha'i ños nas lha rnam kyis 105.16a
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 gnas brtan kun dga' phyag 'tshal lo 58.1a
 gnas brtan kun dga' bo la zus 53.1c
 gnas brtan kun dga'i zla ba yis 56.4b
 gnas brtan mchog la phyag 'tshal lo 58.1b
 gnas brtan 'od sruñs chen pos ni 53.3a
 gnas ni gañ zig bgyid par gyur 45.5d
 gnas pa da ltar mthoñ ba na 61.1b
 gnas med deñ ni thob par 'gyur 55.5d
 gnas med mya ñan 'das nas ni 71.49c
 gnas su khyed kyi sgra bsgrags gyur 58.3d
 rnag gi tshogs kyañ 'jig par 'gyur 10.3d
 rnag dañ ldan pa'i lus 'di yis 10.6b
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 sna tshogs gos kyis bkab pa yi 90.14c
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 sna tshogs lha yi rgyal srid sogs 71.24a
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 dpa' bo gzan la rjes brtse ba 45.4a
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 dpag yas rñed dka' phyag 'tshal lo 65.1d
 dpal ldan 'gro ba'i gtsug nor bu 56.6c
 dpal ldan ñi ma 'di sar ro 56.3d
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 spyod pa dul bar ldan pa dañ 61.5a; cp. 28.5a
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 pha dañ ma dañ bral ba dañ 89.4a
 pha la khros ma byas śiñ ma dañ bśes la 'añ min 90.23a
 phun tshogs kun gyis rnam spañs pa 89.9b
 phun tshogs gañ gis thob par gyur 70.2c
 phun tshogs gañ zig mñon 'dod na 71.47b
 phun tshogs rgyan gyi mchog rnams ni 28.1b
 phun tshogs du ma brgyas khyab pa 90.1a
 phun tshogs 'di 'dra thob gyur pa 108.23b
 phun tshogs sum cu rtsa dbañ 'dra 71.21a
 phun tshogs bsod nams kyis thob ciñ 71.3c
 phun sum tshogs pa'i gnas gyur mthoñ 105.7d
 phun sum tshogs pas legs brgyan pa 111.1b
 phun sum tshogs la lha dbañ ni 71.24b
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 phoñs pa 'di las thar par sog 33.11d
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 'phags pa 'od sruñs blo ldan pas 77.3b
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 bu dañ bral bar gyur pa yi 36.1c
 bu 'di rab tu thar pa'i phyir 36.7a
 bu sdug khyod ni gnod pas bcom par gyur 89.6d
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 bu zes btags pa'i sñiñ gañ yin 36.6c
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 bud med ñid de deñ spañs nas 65.6c
 bud med bsod nams dag gis 'thob 71.34d

bya ba de ni mas min zin 58.5c
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 bya ba'i sgra ni smra bar gyur 105.17d
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 bla ma tshim par ma byas 'jig rten mgon la 'añ min 90.23b
 bla ma mdza' bo mgon gyur ñid 89.5c
 bla med byañ chub brñes gyur pa 113.2b
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 dbul ba'i rgya mtsho las sgrol ba 108.22c
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 dbyaṅs sñan grags ldan bsod nams kyis 71.37b
 'bad pa de ni myur du mdzod 36.7b
 'bad pa med pa thob gyur gañ 71.28c
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 'byuñ ba ñes par rñed dka' bas 53.10b
 'byuñ bar 'gyur ba ga la srid 28.5d
 'byor ldan lha rnams spyod pa gañ 71.23c
 'bral ba 'dir ni ñer gnas pa 28.6b
 'bras kyi sa lu'i 'bras bu ni 71.14a
 'bras bu dag tu 'gyur ba ñid 79.1d
 'bras bu deñ ñid stsol bar mdzad 108.1d
 'bras bu 'phral du stsol pa po 108.27b
 'bras bu sin tu rgya che ba 71.39c
 'bras med mi 'gyur de ltar mdzod 53.10d
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 shyor ba kun las yañ dag 'das 45.2c
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 mal stan sñon ma byin pa yin 90.14d
 mi sdug las kyis beom par gyur 89.13d
 mi rnams 'phos pa'i rjes thogs la 71.16b

mi rnams mig gi bdud rtsi 'di 36.5c
 mi rnams rab tu 'gebs gyur pa 71.15c
 mi phyed pa yi 'khor ñid dañ 71.9a
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 mi yi dbañ po rnam mdzes pa 71.18c
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 mig ni dga' bar byed pa yi 43.1a
 mig ni 'di dag 'gag pa ste 36.6b
 mig ni phye bar mdzad pa dañ 67.9c
 mis ni gañ zig thob 'gyur ba 71.10c
 me lces tshig ciñ khva rnams kyis 108.9a
 me tog dañ ni tsan dan dañ 105.16b
 mya ñan dgra yis ma rñed la 67.8b
 mya ñan rgya mtsho sdug bsñal chu rlabs 'jigs 90.3a
 mya ñan bcom pa (for btson ra ?) las byuñ zin 67.6b
 mya ñan chu srin gyis ma zin 67.8c
 mya ñan mchi ma'i rgyun gyis ni 108.8a
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 mya ñan 'dam gyis deñ ma gos 67.7a
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 mya ñan 'das pa thos gyur na 45.9c
 mya ñan 'das pa ha cañ sñas 45.19b
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 mya ñan sdug bsñal ldan pa yi 87.5c
 mya ñan bya ni brgya phrag lhags gyur pa 90.5c
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 rmad du byuñ ba'i spyod pa 'di 60.4c
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 rmad byuñ bsam gyis mi khyab pa'i 77.2c; 77.4a
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P A R T T H R E E

translation into English

of the

SUVARNAVARNAVADĀNA

and the

LAKṢACAITIYASAMUTPATTI

and the photocopy of the

CHIN SĒ T'UNG TZŪ YIN YUAN CHING

Pt. I

Om ! Salutation to the Buddha.

[1] Thus it is heard: After the Elder, the Great Kāśyapa had entered into Nirvāṇa, the Elder Ānanda, magnanimous and endowed with wisdom equal to that of the Elder Śāradvatīputra, like the Tathāgata, out of compassion, instructed by various excellent means various people fit for instruction in various villages, cities, market-places, hamlets and towns. In the course of time, he resided at Āmrāpālī's Grove in Vaiśālī refreshing, for the sake of conversion, many hundred thousand crores of beings by sprinkling showers of nectar of the preaching of the True Law.

[2] Now, however, at that time there dwelt in the city of Rājagṛha a caravan leader, Divākara by name. He was rich, had great wealth, and great comforts. His acquisitions were extensive and large. Possessed of the wealth of Vaiśravaṇa, he rivalled him in wealth. He fetched a wife from a similar family and played, sported and cohabited with her. Although he played, sported and cohabited with her, he had neither son nor daughter. Sonless and longing for a son, he suffered grief, when, among the gods of the Thirty-three, the five omens¹ became manifest for a certain deity exalted by reason of his merit. He surveyed the world adorned by the arising of the Buddha, and desirous of Nirvāṇa, wished to obtain rebirth among men.

[2] 1. i.e. signs of approaching death. These are enumerated at Divy. 194.20 ff: (1) unsoiled garments become soiled, (2) unfaded garlands become faded, (3) an unpleasant odour emanates from the body, (4) sweat appears from both armpits, and (5) a deity destined to die obtains no comfort upon his seat.

[3] Śakra, the lord of the gods, saw that deity who was destined to die¹ and who, having surveyed the world adorned by the arising of the Buddha, being desirous of Nirvāṇa, wished to obtain rebirth among men. Having seen him, he approached that deity and said: "If you, dear friend, wish to obtain rebirth among men, do so in the womb of the wife of the caravan leader Divākara in the city of Rājagṛha." He replied: "Kauśika, that caravan leader is an unbeliever; he has no faith in the teaching of the Buddha." Śakra said: "Dear friend, you obtain rebirth (as directed), and I will act in such a way that that caravan leader will have faith in the teaching of the Buddha²." The deity replied: "Kauśika, if that caravan leader, together with his wife, should take refuge in the Three Jewels³ for the length of his life, then I will obtain rebirth in the womb of his wife."

[4] Then Śakra, the lord of the gods, disappeared from among the gods of the World of the Thirty-three Gods and stood upon the uppermost floor of the house of the merchant Divākara in the city of Rājagṛha. On account of the splendour of the complexion of Śakra, the lord of the gods, that entire house became radiant with a divine radiance. The caravan leader, Divākara, saw that divine radiance. Having seen it, his eyes wide open with wonder, he began to look all around, till he beheld Śakra, the lord of the gods. On seeing him, he quickly fell at his feet and said: "O lord of the gods, profit is mine whose house you have visited, and it, too, has been sanctified by your coming; therefore, please declare the purpose of your visit." Śakra, the lord of the gods, replied: "O caravan leader, you are childless, and desirous of children. Therefore, together with your wife, take refuge from today onwards in

[3] 1. V adds "exalted by reason of (the practice of) observances. 2. V adds "He is now quite engaged in the practice of the Caitya-observance". 3. i.e. the Buddha, his teaching, and the community of monks.

the Three Jewels for the length of your life, and you will have a son." The caravan leader, Divākara, thrilled, pleased and elated at heart, said: "O lord of the gods, I will do as you command. Here I, together with my wife, take refuge from today onwards in the Three Jewels for the length of my life".

Now, Śakra, the lord of the gods, established the caravan leader, Divākara, together with his wife, in the seeking of refuge in the Three Jewels and, disappearing from Rājagṛha, stood in the abode of that deity in the World of the Thirty-three Gods. Then, Śakra, the lord of the gods, narrated that episode in detail to that deity.¹

[5] Later, that deity, fallen from the World of the Thirty-three gods, descended into the womb of the wife of that caravan leader, Divākara, in the city of Rājagṛha. From the very time he descended into her womb, there appeared on the body of that wife of the caravan leader a great excellence of complexion and a pleasant fragrance began to issue.

There are five peculiar qualities in every intelligent woman. What are the five¹: she knows the man who is impassioned and the man who is dispassionate; she knows the proper time and the menstrual periods; she knows when the embryo has descended; she knows from whom the embryo has descended; she knows whether

[4] 1. V adds: "That husband and wife said to one another: 'Formerly not a single mendicant came to our house; now, even the lord of the gods dwells here'. They rejoiced thinking: 'By his power we shall have an excellent son'."

[5] 1. These are enumerated here as in Tb. and in E. Windisch, *Buddha's Geburt*, Leipzig, 1908, p.19. A similar enumeration is found in Taishō No. 144.7 (Carmavastu), p.1048c, ll.22-26 and Bka' 'gyur, 'dul ba, khe 237b6-8 (Vinayavastu), Peking Edition, vol.41, No.1030. Ch. 865c12-17 and L. Feer, *Annales du Musée Guimet*, XVIII p.5, enumerate differently. The Sarvāstivāda Vinaya (Taishō No. 1435, p.178a, ll.23-25; and Édouard Chavannes, *Cinq cents contes et apologues*, Tome II, Paris, 1911, p.237) has a list of only four: 1. she knows the man that loves 2. she knows the man that loves not 3. she knows the time of becoming pregnant and 4. she knows through whom she has become pregnant.

it is a boy or a girl, if it is a boy it remains keeping to the right of the womb, if it is a girl it remains keeping to the left of the womb.

Greatly delighted, she informed her husband: "Congratulations to you, honoured sir, I have become pregnant.² As the embryo remains keeping to the right of my womb, it will surely be a boy". On hearing this, he too, greatly delighted, stretching high out the upper part of his body and extending his right hand, uttered a joyous utterance: "Would that I, indeed, see the long wished for face of a son; may he be worthy of me and not misbegotten; may he perform his duties towards me; having been sustained may he sustain me in return; and may he receive my inheritance. Would that my family line be long lasting. After we have passed away, he will make gifts, be it little or be it much, perform meritorious acts, and assign the profit in our name, saying: "Let it follow those two as they go, wherever they are reborn."

[6] Knowing her to be pregnant he maintained her, unconstrained, in the upper terrace of the palace; with remedies against the cold in the cold season and remedies against the heat in the hot season, and with foods prescribed by physicians, not too bitter, not too sour, not too salt, not too sweet, not too pungent and not too astringent, with foods free from bitterness, sourness, salt, sweetness, pungency and astringency. Her limbs decked with full garlands of pearls and necklaces of many strings, like an Apsaras strolling in the Nandana-grove, she passed from bed to bed and seat to seat without descending upon the ground below. Nor did she hear an unpleasant noise till the maturing of the embryo. She gave birth after a lapse of eight or nine months. A boy was born, handsome, charming,

[5] 2. C adds "through the power of the observance".

pleasant and endowed with all the major and minor limbs. Possessed of an excellence of complexion, the colour of purified gold, he captivated the eyes and minds of all people. His body was covered with golden-yellow garments. The fragrance of sandal issued from his entire body and that of the blue lotus from his mouth. At the very moment of his birth there fell a shower of garments and of Karnikāra flowers. Those garments were golden hued.

[7] Thereupon, seeing that great wonder and the excellence of the nobility of his figure, the wife of the caravan leader, Divākara, became greatly astonished, as did the retinue. The caravan leader, Divākara, was at the gate-chamber outside the house. He was informed saying: "Congratulations, O caravan leader, a son is born to you". Thrilled, pleased and elated at heart, he entered the house and saw the boy who was exceedingly handsome, charming, pleasant and endowed with all the major and minor limbs; possessed of an excellence of complexion, the colour of purified gold, he captivated the eyes and mind of all people. His body was covered with golden-yellow garments. The fragrance of sandal issued from his body and that of the blue lotus from his mouth. There had fallen a shower of garments and of Karnikāra flowers. Those garments were golden hued. Having seen these and become full of exceeding joy and gladness, he uttered a joyous utterance: "Ah! profit have I easily obtained. Ah! fulfilled is the wish of me to whom is born a son such as this, distinguished by reason of his merit". Thrilled, pleased and delighted at heart, he gave those garments to ascetics, brahmins, the wretched, beggars, friends, relations and kinsmen.

[8] The birth festival was held extensively for three weeks comprising twenty-one days for the boy when he was born. Deciding upon a name saying "What may be the name of the boy?"

the relatives said: "This boy is possessed of an excellence of complexion, the colour of purified gold. Therefore, let the name of the boy be Suvarṇavarṇa". He was given the name Suvarṇavarṇa.

The boy, Suvarṇavarṇa, was entrusted to eight nurses: two to carry the baby upon their hips; two wet-nurses; two to cleanse him, and two to amuse him. He soon grew up¹ like a lotus in a pool. When he became older he was educated in writing, arithmetic, accounting, calculation², debits, deposits and trusts. He became an expounder, explainer, scholar, one of skilful performance in the eight examinations, the examination of sites, garments, elephants, horses, wood³, jewels, boys and girls. He was a believer, gracious, possessed of good intentions, active for the welfare of himself and of others, compassionate, magnanimous, loving righteousness and dear to beings. He studied all the treatises⁴. Being exceedingly distinguished by reason of his merit, whatever wealth, such as clothes, etc., he thought of or wished for, all that accrued to him accordingly; but he was not aware that he was thus distinguished by reason of his merit.

The caravan leader, Divākara, thinking that a son was born to him through the power of taking refuge in the Three Jewels⁵, became still more favourably disposed towards the teaching of the Fortunate One. From time to time he did homage to the teaching of the Fortunate One.

1. Tb. completes the cliché by adding here: "being raised and brought up with milk, sour milk, fresh butter, ghee, the scum of melted butter and other excellent and pure foods". 2. V om. 3. or 'chariots' according to Tb. and Ch. 4. V adds "and the rules pertaining to transgressions" 5. V adds "and of the caitya-domes".

[9] Now, at that time, in the city of Rājagṛha, the caravan leader, Vimāla, by name, returned from across the ocean with a successful ship. He fed the Awakened, the Fortunate One¹, together with a retinue of thousand two hundred and fifty monks. Each monk was presented with the three garments. The entire world was filled with his fame saying: "Rightly has his ocean voyage been fruitful, and rightly is he called 'caravan leader' in that he has thus done homage to the teaching of the Fortunate One." Hearing this, rivalry arose in the caravan leader Divākara thinking: "I too will take to the ocean. If I return thence with a successful ship, howsoever many disciples of the Fortunate One dwell in Jambūdvīpa, I will ask the Fortunate One, make them assemble in one place, regale them with excellent food and present each monk with three garments of great value." This incident was related by him to his wife and she said: "Master, may your intentions prosper, may your wishes be fulfilled." Thereupon, the caravan leader Divākara caused bells to be sounded three times in the city of Rājagṛha and, accompanied by five hundred merchants, set out to sea.

While he was at sea, the Fortunate One entered into Nirvāṇa; and, while he was still there the Great Elder Kāśyapa, too, entered into Nirvāṇa.²

[10] Later, on another occasion, the lad Suvarṇavarṇa had gone to the Bamboo Grove and there there was a monk reciting stanzas concerning impermanence: -

[9] 1. V reads "the monk Kāśyapa" here, instead of "The Awakened, the Fortunate One". 2. Paragraph [1], however, implies that these two had entered into Nirvāṇa even before Divākara set out to sea. See also I [b].

Day and night, the life of a man, whether he moves or is still, like the current of great rivers, goes on and halts not. (1)

As for fish in scanty water, what pleasure, indeed, would there be for them whose life becomes shorter with the passing of each night. (2)

This body, withered, a nest of disease, fragile and a mass of purulent matter, will crumble; indeed, life terminates with death. (3)

Before long, indeed, this body will lie upon the earth, empty and devoid of consciousness, like a discarded faggot. (4)

What is the use of this body, for ever discharging purulent matter, constantly overwhelmed by disease and dreadful with decay and death. (5)

By means of this mass of purulent matter, fragile and diseased one should attain the supreme peace, the unsurpassed salvation. (6)

[11] Now, the lad Suvarṇavarṇa, having heard these stanzas, terrified by the circuit of mundane existence and seeing the advantage of Nirvāṇa, worshipped that monk and asked: "Noble one, what is it?" The monk replied: "Sir, it is the word of the Awakened One." On hearing that, there arose in him great faith in the teaching of the Fortunate One, as well as a desire for ordination and for liberation. Then, paying respect to that monk and falling at his feet, he said: "Noble one, I wish to be ordained and it therefore behoves you to show compassion and ordain me." The monk asked: "Sir, have you been given permission by your parents?", and he replied: "I have not." The monk said: "Go now, sir, seek your parents' permission. We do not, indeed, ordain a person that has not been given his parents' consent." He replied: "I shall do so."

[12] Thereupon, the lad Suvarṇavarṇa, his mind disturbed by the fear of transmigration, went home and, falling at his mother's feet, said: "Mother, give me permission; I wish to be ordained in the well preached doctrine and discipline." Hearing this, his mother became greatly dejected and, beating her breast, said: "Son, you are my only child, beloved, charming, handsome, not obstinate and obtained with hundreds of wishes. How, indeed, will you leave me and become ordained?" He replied: "Mother, there must necessarily be separation from beloved ones; therefore, give me permission, I will become ordained in the well preached doctrine and discipline." Upon hearing this, great anxiety arose in her and, her voice choked with tears, she said: "Son, do not ask me thrice, lest hot blood comes forth from my mouth." She deliberated: "His determination is such that it will not be possible for me to stop him. I will contrive an expedient." She then said: "Son, your father set out to sea with the thought of doing homage to the teaching of the Awakened One. I will not give you permission until such time as he returns. If, upon his return, he gives you permission, you may become ordained." He, being devoted to his mother, deliberated: "Should I ask her again, she will perhaps enter into great anxiety. I will, therefore, wait as long as my father does not arrive." He remained silent.

Whenever the lad Suvarṇavarṇa made his appearance in the street, seeing the excellence of the nobility of his figure, the people looking at him found no satisfaction. He became dear to the great mass of people. Seeing his extreme aversion to pleasures, though himself attractive on account of the excellence of the nobility of his figure, his mother reflected: "Ah! Alas! his determination is such that he will leave me and become ordained." Thereafter, constantly apprehensive, she began to behave agreeably towards him.

[13] The lad Suvarṇavarṇa constantly attended upon learned men, ascetics and Brāhmaṇas. Whatever excellent sayings conformable to the path of liberation he heard, he wrote them down in a book. The caravan leader Divākara had a park full of flowers, fruits and water, outside the city of Rājagṛha. The lad Suvarṇavarṇa went daily to that park of his father and remained there reciting his book of excellent sayings.

Now, at that time, there lived in the city of Rājagṛha a courtesan by the name of Kāśisundarī. Full of beauty and youth, she was dear to the populace. King Ajātaśatru, too, had a minister, Pracanda by name, whom he highly esteemed. His mind exceedingly enamoured of the maiden Kāśisundarī, he (the minister) went with her daily to his own park and enjoyed amorous sport.

[14] Later, on another occasion, the maiden Kāśisundarī, adorned with all ornaments, departing from Rājagṛha proceeded to the park of the minister Pracanda. The lad Suvarṇavarṇa, too, departing from the city of Rājagṛha went to his own park. The maiden Kāśisundarī saw the lad Suvarṇavarṇa who was exceedingly handsome, charming and pleasant. Endowed with all the major and minor limbs, he was possessed of an excellence of complexion, the colour of purified gold. He captivated the eyes and minds of all people. His body was covered with golden-yellow garments. Having seen him, it occurred to her thus: "Ah! the nobility of his figure ! Ah! the excellence of his complexion! Fortunate is that woman whose husband he will become." Become exceedingly attracted towards him, she reflected: "Unfortunate is that woman who does not enjoy amorous sport with such a man. We make a living by the beauty of our figure, and are common to all men. This lad is in the bloom of youth. What if I so entice him that there would ensue a union between him and myself." She stood before him and began to show intimations of her desire. But that magnanimous one, as he was by very nature averse to pleasures and as he was prone to Nirvāṇa, did not pay heed to her.

[15] She reflected: "Surely, he is shy; so he does not pay heed to me here. He is proceeding to the park. I, too, will go there. There I will secretly entice him." She followed behind him and was perceived by the lad Suvarṇavarṇa. He entered ahead and fastened the door of that park. The maiden Kāśisundarī said: "Lad, how is it proper thus? I have come for your sake. It is not proper for you to show such severity towards me." He did not give her a reply at all. She reflected: "There are two probable reasons: either he has absolutely no use of pleasures or he is seized by a great affliction.¹ It is not at all possible for me to gratify him with my figure or with speech; I will gratify him through the sense of touch. He, however, fastens the door on seeing me. What means is there whereby I could meet with him secretly? Perhaps, unknown to him I will come beforehand tomorrow, enter the park and remain there. When he arrives later, I will so gratify him with the touching of his limbs in the form of embraces, etc., that he will become dependent on me." Thinking thus, she turned back and entered the city. That day she did not go to the park of the minister Pracāṇḍa.

[16] The minister Pracāṇḍa, too, waited a long time for her in his park and, being exhausted, entered the city at the time of sunset. He sent a messenger to her house asking Kāśisundarī: "Why did you not come to my park today?" The maiden Kāśisundarī made an excuse saying: "Sir, I did not come to the park, as a headache pains me much today." People being friendly, hostile or neutral, one of the latter said: "A headache pains her not; but rather she had gone to the park, to the presence of the lad Suvarṇavarṇa. I saw her returning from his park." On hearing this, the minister Pracāṇḍa became full of anger and reflected: "I will do such harm that, tomorrow, the maiden Kāśisundarī will cease to exist, so will the lad Suvarṇavarṇa, too." Thus, of

[15] 1. Tb. "attached to another of greater beauty"; and Ch. (867c10) "possessed by a demon (of disease)", instead of "seized by a great affliction."

enmities, that begotten of women is despicable. His heart consumed by the fire of wrath, he spent that night miserably. At daybreak he summoned a trusted man saying: "Take your sword. I am going to the park outside Rājagṛha. I have some important business there." Saying "So be it", that man took his sword and followed behind him. Thereupon, the minister Pracanda departed from the city of Rājagṛha with that man and, entering the park of the caravan leader Divākara, remained there.

[17] The maiden Kāśisundarī, too, her body decked with various garments and ornaments, departing from the city of Rājagṛha went to the park of the caravan leader Divākara. When she entered there, she saw the minister Pracanda and, terrified on seeing him, reflected: "As he is fierce by very nature, he will surely do me great harm today." She desired to turn back. Thereupon, the minister Pracanda saw her and his mind ablaze with the fire of anger, contracted his brows in triple folds upon his forehead and ran towards her. Then, quickly seizing her by her hair, he unmercifully hurled her upon the ground face downwards, dragged her, and said thus: "You come here and amuse yourself with the lad Suvarṇavarṇa, but to me you say: 'I did not come to you as a headache pains me much today'. Therefore, I will employ such a restraint upon you today that your ladyship will never again see the world of the living or amuse yourself with the lad Suvarṇavarṇa." On hearing this, the maiden Kāśisundarī, discounting the pain arising from his dragging her to and fro, terrified by the fear of death, with her voice faltering on account of being choked with tears, thinking "Alas, now I will cease to exist", and trembling in her limbs fell down at the feet of the minister Pracanda and spoke to him in pathetic, sad and hesitant words: "Let my master be pleased. It does not behove you to kill me. Womankind is ever full of faults. Henceforth, I will act thus no more, I will be your slave to the end of my life. Enough, therefore, of this rashness; grant me my life." Though being spoken to thus in pathetic, sad and hesitant words, the fire of anger of that wicked man did, indeed, increase.

He said to the man that accompanied him: "Quickly cut off her head completely with this sword and cast it upon the ground."

[18] Then, that man having listened to those unjust and harsh words of him who was evil-natured, began to tremble. He thought: "Alas, the pitilessness! This woman was enjoyed by him in many ways, so how, indeed, does he wish to kill her for the sake of a very small offence. Alas! we, too, are terrified by fear for our livelihood whereby, indeed, we remain by the side of this vilest of men that resembles a venomous serpent. In every way, I am in great danger. What is it time for now? Or, I will speak to him openly; being openly spoken to, he might sometimes turn away from this sinful and unlawful act." Having observed thus, distracted in mind, and his thoughts melted by her exceedingly mournful lamentations, he said to the minister Pracanda with folded palms and his eyes bathed in the water of his tears: "Let my lord be pleased. It does not behove you to command me to perform such an unworthy act. I am neither a hunter nor an executioner; how, indeed, does my master impel me towards that act which the mind of even the executioners cannot endure. Moreover, this celebrated woman is exceedingly beautiful, charming, pleasant, and conversant with all the arts. She is dear to the clever people resident in Rājagṛha as well as those arrived from regions in the various quarters. This is a source of pleasure common to all men. How is it indeed, my lord, that in a wise and discerning man enmity has arisen towards an object of respect? Away, therefore, with this resolve that produces impediments in both worlds. Be pleased; it does not behove you to consume me as well as yourself with this fire of misconduct. Moreover, my lord:

With delicate limbs and full of youth and beauty, she is indeed, methinks, the joy of men, incarnate as it were. (1)

With very piteous, sad and sweet words she does request you, my lord; my heart she rends. (2)

My heart trembles, now, hearing these raging words of yours. What man of pitiless heart would he be that presumes to kill her? (3)

Quite pitiless barbarians even cannot bear to kill her. How, pray, my lord, could my mind bear to kill her? (4)

Who, being a human, would strike her with a weapon on seeing whom there arises great regard even in animals? (5)

Therefore, be pleased, my lord, it is improper for you even to hear such words, still more so to commit this very terrible deed."(6)

[19] Thereupon, that wicked one, on account of his adverse disposition, though being thus addressed by that man with words that captivated the heart, did not regain his senses. With his face fierce on account of the contraction of his eyebrows through anger, he said to that man: "Man! What regard do you have for her that, violating my order, you do not wish to kill her?" In every way, if you kill her it will be good; should you on the contrary not kill her, your life, too, will now cease to be." Then, that man having become aware of that harsh intention of his became frightened and began to reflect: "Alas, I am in extreme danger. If I do not carry out his order, he will certainly deprive me of my life today. Whence could it be that he who is, indeed, prepared to kill such a woman as this who was enjoyed in many ways, will not kill me. How, indeed, can I consider myself as a man and yet cast a weapon upon the body of such a woman, a beauty of the country." He decided: "In every way, I would rather lose my life than give her a blow", and the thought occurred to him: "Should I run away with my sword, I would thus protect myself, and the maiden Kāsīdundarī,

too." Then, taking his sword and coming out of that park he ran away at full speed. The minister, Pracanda, chased after him as far as the gate.

[20] Then, the maiden Kāśisundarī, considering herself as if revived from the dead, arose quickly and went up to the wall (of the park) with the intention of running away. But the wall was high and she was not able to jump over it. The minister, Pracanda, returned and, not seeing the maiden Kāśisundarī at that place, began to look here and there. When he saw her gone near the wall, he very quickly began to go near her. There was a black serpent there, and she was bitten on her right foot by it. Having seen him (i.e. the minister), it ran away. The maiden Kāśisundarī reflected : "This minister, Pracanda, upon arriving, will kill me." Her thoughts directed towards him, trembling out of fear of death, and not aware that she was bitten by a black serpent, (she entered a thicket of Atimuktaka creepers). The minister, Pracanda, arrived at that thicket of Atimuktaka creepers. Then, evil-natured, pitiless at heart, and his mind confused with fierce anger, he dragged the maiden Kāśisundarī from that thicket of Akimuktaka creepers and gave a kick on her head with his heel. Being very delicate, she fainted on account of that blow as well as the effect of the (serpent's) poison. The minister, Pracanda, began to observe her. When he saw her fallen senseless upon the ground, it occurred to him : "She is dead, I will now go away." Then, lest someone should see him, he jumped over the wall and entered Rājagṛha by a different route. Having done so, he ordered the king's officers saying : "Go, examine the park of the caravan leader Divākara." They departed.

[21] The lad, Suvarṇavarṇa, too, set out from Rājagṛha and arrived at his own park. When he saw the maiden Kāśisundarī dragged hither and thither, her hair dishevelled, and fallen

senseless upon the ground, he was greatly moved. He reflected : "Having been brought here, she has been slain by somebody who is evil-natured, pitiless at heart, has given up all expectation of the future world, and is persistent in his enmity. Oh! alas! There are indeed beings even such as these who would unmercifully strike a woman such as this". He searched that entire park and when he did not see anyone, it occurred to him : "This woman is well-known; she has been slain in this park, and I do not see anyone here. In every way, revealing the evil nature within himself some wicked person has let fall this thunderbolt of disgrace upon my head." Thus distracted in mind he remained lost in thought with his cheek resting upon his hand.

[22] The king's officers, too, arrived there and having entered it began to search that park. Now they saw the maiden *Kāśisundarī* dragged hither and thither, her hair dishevelled, and fallen senseless upon the ground. On account of the power of the fruition of the former deeds of the lad *Suvarṇavarṇa* nobody ascertained whether she was just unconscious or whether she was dead at that time. Then the king's officers said to one another: "Sirs, this woman has been slain by someone". They searched that whole park and did not see anyone other than the lad *Suvarṇavarṇa*. They questioned the lad *Suvarṇavarṇa*: "Lad, who killed this woman?" He replied: "Sirs, I, too, do not know, I, too, saw her just so."

[23] Then, the king's officers began to speak to one another: "Sirs, this lad is extremely well-behaved. This action cannot be thought possible of him. But we do not see anyone else here. In every way, we are in extreme difficulty. How should we proceed in this matter?" Then, one of them said: "Sirs, as we are unable to decide, let us take this woman and the lad to the hall of justice so that the ministers themselves may decide." Then, the king's officers raised that woman on to a litter and

went with the lad Suvarṇavarṇa to the hall of justice. There, at the hall of justice, the minister, Pracanda, was seated together with magistrates who by their very conduct were well-disposed, assembled for the most part in expectation of the arrival of the king's officers themselves. Having seen them while yet at a distance he asked: "Sirs, what is this?" They said: "We saw this woman dead in the park of the caravan leader Divākara. We examined the park but saw no one other than the lad Suvarṇavarṇa. We asked him: 'Who killed this woman?' and he replied: 'Sirs, I, too, do not know. Even I found her thus.' Now, therefore, may your lordships yourselves investigate."

[24] The minister, Pracanda, said: "Sirs, wait a moment, till I inform the king." He went to the palace of the king Ajātasatru and asked the door-keeper: "What is his majesty doing?" He said: "He is on the terrace at the top of the palace playing and amusing himself with musical entertainment provided by women alone." As he was one who had gained (the king's) confidence, he despatched a female door-keeper saying: "Go, inform his majesty of this request of his ministers: 'The maiden Kāśisundarī has been slain in the park by the son of the caravan leader Divākara. He, however, does not admit (of the crime). How should we proceed in this matter?'" She went and informed the king. The king, being too occupied in amorous sport, said: "Go, say thus to the ministers: 'May you yourselves carefully investigate.'" She came out and informed the minister, Pracanda, saying: "His majesty authorizes thus."

[25] Then, the minister, Pracanda, returned to the hall of justice and said to those royal officers: "Go, Sirs, summon the executioners." They were summoned by them and the minister, Pracanda, said to the executioners: "Sirs, this maiden Kāśisundarī was killed in the park by this lad. Go, make firm the bonds on the hands behind the back of this ill-behaved man and, with the sounding of a harsh-noised kettle-drum, having

made proclamations at the points for proclamations on carriage-roads, streets, junctions, and cross-roads, wend your way through the southern city-gate. Taking him to the great cemetery, place him upon a stake. When dead, place him together with the maiden Kāśisundarī upon the same pyre and cremate." Then, those executioners looked at the lad Suvarṇavarṇa who was exceedingly handsome and, like the peak of the mountain of purified gold, was radiant with extreme lustre. Become despondent, they said to one another: "Sirs, though we are executioners, indeed, how could we kill an excellent person such as this, the sight of whom is extremely difficult to obtain. In every way, it is better that we should lose our lives than that we should, indeed, kill him."

[26] The minister, Pracanda, seeing them talking to one another, asked: "Sirs, why do you just stand there? Take him away quickly." With clasped hands, they began to request him: "Lord, be pleased. Though we are executioners, indeed, we nevertheless cannot bear to kill an excellent person such as this one who is dear to the populace." The minister, Pracanda became very angry and said: "Sirs, should you not kill him, today your very lives and those of your children, wives and kinsmen will cease to be." They trembled and said to one another: "Sirs, the undertakings of this minister do not conform with justice. Whence could it be that he who would strive to forsake thus the lad Suvarṇavarṇa, an excellent person, the sight of whom is extremely difficult to obtain, would not kill us together with our children, wives and kinsmen? We are, therefore, in great danger. How should we proceed in this matter?" To them, frightened by the fear of death, the thought arose: "This lad is dear to the populace. Therefore, let us now take him to the street. There is the chance that the mass of the populace itself will set him free. Who, indeed, is able to be indifferent towards him when he is

about to be killed." They approached near him to tie his hands behind, but having seen him resplendent on account of the excellence of the nobility of his figure, they were not able to touch him. Then, trembling in every limb, and their voices faltering on account of being choked with tears, they began to utter lamentations. "Ah, alas! such evil-doers, indeed, are we, that we are ordered to carry out a deed that should not be done such as this."

[27] The minister, Pracanda, again ordered them harshly saying: "Why do you delay?" Frightened, they went near him and, their eyes filled with tears and trembling, seized and tied him, hands behind, with that same golden-yellow garment (he wore). Seeing him firmly tied, hands behind, the entire mass of people at the hall of justice, except the minister, Pracanda, their thoughts moved by the distress of separation from him, began to shed tears: "Ah, alas!" this lad, the sight of whom is difficult to obtain, will soon cease to be." He was then taken to the street by the executioners. Just at that moment, an uproar arose and upon hearing it, a mass of people assembled there, the inhabitants of Rājagṛha and those that had come from the countries (of the) various quarters, women, men, boys and girls. Seeing the lad, Suvarṇavarṇa, hands tied firmly behind him, they became distracted in mind and began to ask excitedly: "Sirs, what is this?" Their voices faltering on account of being choked with tears, those executioners then said, lamenting: "Sirs, alleging he killed the maiden, Kāśisundarī, the lad, Suvarṇavarṇa, has been given up for execution and is being proclaimed [as to his crime and punishment] in the carriage-roads, streets, junctions and cross-roads. Before long, he will be taken to the great cemetery and executed."

[28] On hearing that, the mass of the populace, smitten by the sorrow of separation from him, began to cry out in unison:

"This lad is so handsome, charming and pleasant, endowed with all the major and minor limbs, possessed of an excellence of a complexion, the colour of purified gold, and captivates the eyes and minds of all people. He is learned, well-behaved, amiable, clever, compassionate and magnanimous. He is law-abiding, and dear to living beings. Ah, alas! how can he be executed! Have the holy ones perished? Has the law disappeared and has there come into being unrivalled supremacy of the sovereignty of the kingdom of unrighteousness alone? Ah, alas! Sirs:

With highest perfection of beauty and form is he adorned, whom whenever we beheld, great pleasure was ours. (1)

Now, beholding that same one, guarded by the executioners, our minds, overcome by intense grief, become rent asunder, as it were. (2)

How, indeed, is punishment inflicted by the king upon him who, by reason of captivating their minds and eyes, is dear to the populace? (3)

Today, abandoning compassion, how have the ministers given up for execution him, ever beholding whom, living creatures find no satisfaction? (4)

How, indeed, could a crime such as this be thought possible of him whose conduct is well mannered and famed as that of a sage? (5)

Unrighteousness is indeed awake, while righteousness sleeps or else is dead, that this separation from one that is even so virtuous is at hand." (6)

[29] He was very dear to women. Smitten by the sorrow of separation from him, some women there turned over and over upon the ground; some beat their breasts; and others fell into a stupor. There, one by one, they experienced the grief similar to that at separation from an only¹ child. As that magnanimous

[29] 1. As in Tb. bu gcig pa dañ bral ba.

one was dear to the populace, the mass of people inhabiting the city of Rājagṛha, altogether smitten by the sorrow of separation from him, began to lament. The city of Rājagṛha appeared to be in utter confusion and trembled smitten by the sorrow of separation from him.

[30] A maid from the house of the caravan leader Divākara came to the street. She heard of these events and, crying and beating her breasts, went home in all haste. She approached the mother of the lad Suvarṇavarṇa, and threw herself before her. The mother of the lad Suvarṇavarṇa became alarmed and asked: "What do you say, maid?" Crying aloud, she began to relate: "Noble lady, the lad Suvarṇavarṇa, his hands tied firmly behind him, is being guarded by the executioners. Alleging that he killed the maiden, Kāśisundarī, in the park, he has been given up for execution even without investigation, and is being proclaimed (as to his crime and punishment) in the carriage-roads, streets, junctions and cross-roads. Before long, he will be taken to the great cemetery and executed.

[31] On hearing that, the lad Suvarṇavarṇa's mother, smitten with intense grief, fainted and fell on the ground. Then, her senses returned with the sprinkling of water, she arose, and, lamenting: "Alas, my son, alas my son", tearing her hair, beating her breasts, trembling and falling into a stupor again and again, came out of the house and on to the street. Smitten with the sorrow of separation from her son, bewildered at heart, and uttering various lamentations, she asked each person: "By which road will the lad Suvarṇavarṇa be taken?" Wailing: "Alas! I do not see my son. Help me, help me, show me my son", she set out along the middle of the street.

[32] Smitten with grief, the pain of which became the more intense the more she did not behold the lad Suvarṇavarṇa, and lamenting aloud, the wife of the caravan leader, fell at the feet

of each person and, with folded palms, requested: "Help me, help me. Quick, give me the opportunity that the lad is not taken past by this road. The lad, Suvarṇavarṇa, my son, is being taken along this road. Please do me the favour of allowing me to see him." Not getting an opportunity there, she threw herself prostrate upon the ground, saying: "Alas, why, sirs, do I not get my son?" Then like a female fish taken out of the water, she began to turn over and over upon the ground. Like a female osprey robbed of its young, she lamented quite pitifully. She cried out with manifold cries of lamentation like a cow [with its manifold bellowing] that had lost its calf. "Alas! my son. Alas! dear and charming one! Alas! loved one¹! Alas! agreeable one! Alas! one obtained with a hundred wishes! Alas handsome one! charming one! pleasant one! Alas! one endowed with all major and minor limbs! Alas! one possessed of an excellence of complexion, the colour of purified gold! Alas! captivator of the eyes and minds of all people! Alas! one dear to all people! Alas! giver of delight to the eyes! Alas! learned one! well-behaved one! proficient one! one that speaks what is agreeable to the mind! Alas! compassionate one! lover of righteousness! dear to living beings! Alas! the illuminator of my family! Alas! the light of my family! Alas! the darling of my heart! Alas! the entirety of my heart! Alas! the aggregate of my essence! Alas! the ambrosia of my eyes! Alas! the bond of my joy! Alas! the entirety of my family! Alas! without investigation and helpless, how is he thus taken away for execution!"

[32] 1. or "Patient one", according to Tb. and Ch.

[33] Then again, with folded palms, making a request of the citizens, she said, bewildered at heart:

"Alas ! I am smitten, devoid of joy ! What is this that is happening to me ! Is this a dream or delusion, or is it an aberration of the mind ? (1)

That virtuous lady, her mind distracted by intense sorrow for her son and lamenting incessantly, requested the citizens: (2)

[Is it that] he is undisciplined or disfigured and not dear to my heart, that you would thus disregard my son as he is being taken away ! (3)

If you have compassion or a partiality for virtues, may the citizens act in such a way that I will see my son. (4)

Today he was not anointed by me with unguents such as sandal nor was he adorned in manifold ways with the rocanā orpiment, bracelets and coloured marks. (5)

Today¹, he was not adorned by me with ornaments such as bracelets, nor was he embraced without reserve, nor given many kisses. (6)

He did not circumambulate and show reverence to me, today. How indeed, Sirs, is my son being taken away in this very fashion ? (7)

Empty are all the quarters for me today. My body trembles, my heart burns, too; and my mind is stupefied. (8)

He is taken away quite quickly by the cruel executioners. Alas ! Alas ! never again will I see my son, the darling of my heart. (9)

Surely, I have committed a grave sin in a previous life that I am consumed thus with grief for my son, like dry grass by fire." (10)

[33] 1. according to Tb.

By the truth that I have no evil thoughts even with regard to my enemies, thereby let my son be liberated from this calamity." (11)

[34] The caravan leader, Divākara, too, after a successful sea voyage, arrived at Rājagṛha. Entering the city of Rājagṛha he observed impropitious omens. His heart began to tremble. His limbs began to go limp. His eye throbbled. Birds, too, began to shriek harshly in front of him. Being adept in omens and versed in the notes of birds, he started to think: "Inasmuch as I observe these impropitious omens, today, a great calamity must be at hand for the lad Suvarṇavarṇa. For indeed these omens indicate separation from him." He said:

"Inasmuch as my eye throbs and the bird shrieks, separation from my son is certainly at hand today. (1)

Inasmuch as my limbs go limp and my heart trembles, terrible separation from my son is certainly at hand, today." (2)

[35] Thinking thus upon hundreds of thousands of misfortunes, faltering in his major and minor limbs, trembling, and with hesitant steps he somehow entered Rājagṛha. Hearing the noise of the lamentation of the mass of the populace, and following that noise of that lamentation he came to the street and saw the mass of the populace smitten by the sorrow of separation and lamenting as if the city had been attacked by demons. He asked a man that came his way: "Sir, what is this ?" Not knowing that he was the caravan leader, Divākara, he replied: "The lad, Suvarṇavarṇa by name, is the son of the caravan leader Divākara. He is excessively endowed with a wealth of handsomeness and like qualities. It is said that, alleging that he killed the maiden Kāśīsundarī in the park, he has been given up for execution without even an investigation, and is being proclaimed (as to his crime and punishment) in the carriage-roads,

streets, junctions and cross-roads. Before long he will be taken to the great cemetery and executed." Having heard that, the caravan leader, Divākara, smitten by the grief of separation from his son, fainted forthwith and fell upon the ground. Then, his senses regained after the sprinkling of water, he arose. His lotus-like face being filled with wave upon wave of tears, excited, and looking at him (he asked): "Alas, by which path will the lad Suvarṇavarṇa be taken?" and speedily set out along the middle of the street. As he looked, he saw his wife, her hair hanging down, beating her breasts with both hands, with doleful cries, uttering various lamentations and experiencing the sorrowful, sharp, harsh, bitter and unpleasant pain arising from the separation from her son. He went up to her, his faltering voice choked with intense sorrow and his eyes flooded with tears.

[36] Having seen him and being smitten by the shaft of sorrow that had now become doubled, and her lotus-like face become filled with wave upon wave of tears, she arose very quickly and full of bewilderment threw herself before him. Then the caravan leader, Divākara, embraced her as she lamented with doleful cries and made her stand up. She fell at his feet and said: "Caravan leader, save me, save me. Grant me the boon of a son." She added:

"Now console me that am unfortunate and devoid of joy, that am being separated from my son, that am weeping and greatly afflicted. (1)

My lord, he, at whose birth your joy was utmost, your dear son, is today being taken away for execution. (2)

Well-behaved, amiable, clever, proficient in various sciences, and matchless in appearance, your learned son is being led away. (3)

Your family-stock is being cut off. The family-pillar is being broken up. The glorious illuminator of the family, the light, is being extinguished. (4)

This the entirety of the heart, this the bond of joy, this the nectar to the eyes of men, is being led away by the executioners. (5)

All this is done (to the lad); this eye is removed; this, the heart, named 'son', been plucked out, is taken away. (6)

Therefore, quickly let an effort be made for the liberation of our son. Giving away even every possession, free both son and me. (7)

May your wishes be fulfilled; may your mind accomplish its hope. Would that I see him, your son, alive." (8)

[37] Then, the caravan leader, Divākara, though smitten by the sorrow and pain of separation from his son, having summoned all his courage with his mind, addressed the citizens, with folded palms: " O ! citizens ! please listen. How, indeed, is it proper for you to disregard this impending calamity of mine ? How is my boy, though of renowned excellence, taken away for execution through the middle of the city even while you look on, as if in a forest, without investigating ? How do you remain without much anxiety ? How is it that a way of preventing (this calamity) is not thought of ? How do you not strive for the liberation of my boy ?" They replied: "Caravan leader, such is this lad possessed of excellence, that this is not a calamity to you alone, but also to us all. However, we do not see a means of setting the boy free. Hence we remain dejected thus." The caravan leader, Divākara, said: "Sirs, you know very well that this boy is extremely compassionate, magnanimous, a lover of righteousness, dear to living beings. He is incapable of even giving rise to the thought of such a criminal act, still

less of committing it. Therefore, please begin an effort for an investigation of the boy. If the lad is investigated he would indeed be freed from this calamity. You are honest and impartial to all men. Therefore, should you report (this matter), no fault whatsoever is seen. Not otherwise, will compassion be shown towards me. Your love, too, on account of virtue will be made manifest. Therefore, take compassion and go, let the king or his ministers be informed. Perhaps, being desirous of wealth they will not think otherwise of your words even as they are quite appropriate. I am extremely distressed by the separation from my son. Giving even all my wealth this favour should be done that the boy be properly investigated."

[38] That caravan leader was well-known and was one that had made friends. As it was his bidding, and on account of their love for virtues of the boy, they agreed. Then, they dispatched citizens, clever men of business, to the royal palace, telling them: "If this boy is again investigated more thoroughly, today, we too shall give the king a 100,000 of gold." Then those citizens, men of business, departed for the hall of justice. They were observed even from a distance by the minister Pracanda and told: "Sirs, what is the reason for your arrival?" They replied: "The citizens residing in Rājagṛha request thus: "As this boy, Suvarṇavarṇa, is dear to the populace, on account of being excessively endowed with an excellence of nobility of figure, great is the suffering of the mass of people inhabiting Rājagṛha on account of their separation from him. Because of his constant delight in righteousness and his being endowed with virtues such as discipline, no one will credit this crime to him. Therefore, we will give a 100,000 of gold and the caravan leader Divākara will give all his wealth. At our request let the boy Suvarṇavarṇa be brought back and again investigated thoroughly. When this is done our request will have been fruitful and the king's treasury augmented."

[39] The minister, Pracanda, having heard it became angry and said: "What has not been investigated in this matter that it has to be investigated again, and that you should say the royal treasury will be augmented? How is it that we would augment the royal treasury with wealth illegitimately obtained? Nor have you understood the wish of the king. In every way, making use of the people of Vaisālī, you are surely desirous of doing harm to this king in that by this plan you wish to utter blame of this king, saying "The king indeed acts unlawfully since by not investigating, he destroys the people". He rebuked them and having done so - he had four men like the servants of Yama, of very dreadful deeds, of pitiless disposition on account of constant habit, and devoid of compassion - he summoned them and said: "Go quickly, supervise the executioners, and address them in my name saying: "Quickly drive him out from the city and execute him in the stipulated manner. Nor is he to be released at the request of anyone other than myself or the king. It will be good for you to act accordingly, otherwise I shall inflict severe punishment upon you".¹ Those royal servants having assured him saying "It shall be so", set out, sword in hand.

[40] The executioners [in the meantime], making hundreds of excuses, were quite slowly wandering along proclaiming the lad Suvarnavarna as to his crime and punishment in the carriage-roads, streets, junctions and cross-roads, and thinking: "Ah, alas! would that there were some rescuers of the lad and thus would that we not commit a crime such as this." Then, those royal servants arrived, drawn sword in hand, and spoke to the executioners as directed. They added: "If you

[39] 1. Skt. mahāmaryādābandhan karomi. Tb. chad pa chen pos gcad par bya'o.

do not quickly drive him out from the city and execute him in the stipulated manner, we shall execute you immediately". Having looked at them that were very fierce, with drawn swords ready in their hands, and that were like the servants of Yama, they became terrified; then, frightened by the fear of death, they began to reflect: "Ah ! Alas ! no one has rescued the lad, now he will have to be executed by us." Their eyes overflowing with the water of tears and supervised by those royal servants, they began to drive the lad, Suvarṇavarṇa, out from the city.

[41] Seeing him being removed from the city, many hundreds of thousands of beings began to cry out aloud in one voice: "Ah ! Alas ! this caravan leader, Divākara, is deprived of the whole of his possessions. The lineage of the parents of the caravan leader Divākara is cut. This light of the family of the caravan leader Divākara is extinguished. This joy of the family of the caravan leader Divākara is made to disappear. This crest-jewel of the family of the caravan leader Divākara is snatched away. This eye of the caravan leader Divākara is removed. This ornament of the family of the caravan leader Divākara is snatched away. This heart of the caravan leader Divākara is rent asunder. These, the life-breaths personified, of the caravan leader Divākara are snatched away. Ah ! Alas ! how, indeed, is the lad, having been taken about as if in the forest, driven out; and no one has rescued him. Now this moon city of Rājagṛha is swallowed by Rāhu in the form of Death. This sun (Divākara) in the vault of the sky of the city of Rājagṛha is setting. This nectar to the eyes of the citizens dwelling in the city of Rājagṛha is set upon a path beyond the reach of vision. This bond of joy of the citizens dwelling in the city of Rājagṛha is broken off. This ornament of the citizens dwelling in the city of Rājagṛha is snatched away. This crest-jewel of the citizens dwelling in the city of Rājagṛha is

snatched away. This beloved of the hearts of the citizens dwelling in the city of Rājagṛha is taken away for destruction. Whom, now, will the citizens dwelling in the city of Rājagṛha look upon with unwinking eyes. Now, beholding whom will they become happy at heart ?" They became devoid of hope.

[42] One of the servants of the minister Pracanda came and informed that the lad Suvarṇavarṇa had been driven out from the city of Rājagṛha. Hearing it, he became glad at heart. Then those citizens, the men of business, having heard it, became devoid of hope. They returned and related that episode in detail to those citizens. On hearing it, those citizens, too, became devoid of hope. Distressed, they said to one another: "Sirs, this quarrelsome king deprived his father¹, who was such a pious and righteous king, of his life. Now, he has begun to execute even such distinguished men of renowned virtues, dear to the populace, and rarely to be seen. Ah ! the mercilessness ! Ah ! the lack of appreciation of virtues ! Ah ! the lack of discrimination of the ministers ! How is such a virtuous and distinguished man who is, indeed, thus worthy of respect on account of the exceeding nobility of his figure, and on account of being well-behaved, given up for execution without investigation ? Perhaps such a time has come as that when the bad prosper, and there will be such a separation of one endowed with such virtues." Manifesting the decline of the times, they related this episode in detail to the caravan leader, Divākara.

[43] Having heard that, his hopes shattered, the caravan leader, Divākara, smitten by the pain of intense sorrow, fainted and fell upon the ground. Then, having regained his senses

[42] 1. i.e. Bimbisāra; see DPPN, s.v. Bimbisāra, for a summary of the event.

with the sprinkling of water, dejected in mind, devoid of joy, and saying: "Presently, my son will be executed", he began to cry out aloud:

"Delight of the eyes, alas ! my son. Alas ! the ornament of my family ! Dear child, of me that am unfortunate, having no protector, you will be executed. (1)

My heart grows faint and, now, the quarters reel, as it were. Inflamed by the fire of separation from you, my mind is, indeed, consumed. (2)

Alas ! dear child, how has terrible disaster befallen you, that art learned, disciplined, and delighting in compassion. (3)

Son, having obtained unequalled joy produced at your birth, I am, good son, fallen again into the fire of sorrow on account of separation from you. (4)

Alas ! the ministers of this king, by whom you, son, possessed of discipline, have not thus been investigated, are devoid of mercy and ignorant of excellences. (5)

Alas ! this lack of mercy has been manifested by that king by whom, you, dear son, have thus without investigation been abandoned today. (6)

Shame, that, an excellent good man has vanished from (their) hearts¹, that you, son, are being executed, having no protector, though possessed of virtues. (7)

Is it that all the deities of this city are gone away, that they overlook such a virtuous man that is being executed ? (8)

May Indra and the Guardians of the World, and whatever gods that are possessed of great power, show compassion and protect my dear son. (9)

What sages now exist, that are magnanimous and have fulfilled their vows, may they show compassion and rescue my son." (10)

[43] 1. See text, note 12.

[44] It occurred to him: "Why do I despair ? Let me call to mind the Enlightened, the Fortunate One, the sole kinsman to the whole world, of great compassion. Indeed, that Fortunate One is the protector of the helpless, the defender of the defenceless, the refuge of the refugeless, and the last resort for those without one. Thus, indeed, were many beings that had come upon misery, danger and affliction delivered from those various great perils by that Fortunate One. Likewise, merchants in the middle of the ocean, terrified by fear of sea-monsters and fish, were saved from that mortal fear just by the mere recollection (of him). Similarly, his mother was saved from that fear of being deprived of her life when about to be smitten by the killer of many a man, Aṅgulīmāla¹, with his sword raised impetuously. Likewise, having, on account of the effectiveness of enmity continuing from a previous birth, been offered as food, on account of (his) killing numerous hundreds of thousands of beings, to the demon, with the fire of his ferocity flaring up and with his face that was frightening both on account of the terrible tusks that were hideous, long and sharp, as well as the tongue that licked about at the saliva that flowed out of greed for the enjoyment of the taste of human flesh, Hastaka Aṭavaka², who was just on the point of being consumed (lit. remaining in the vicinity of his mouth), was saved from that mortal fear. That Fortunate One is capable of delivering my son from this danger. Let me call to mind that same Fortunate One, who is of great compassion, and most affectionate by nature." He asked a lay-devotee that was near him: "Where does the Fortunate One now live ? " Then, that lay devotee, having called to mind that Fortunate One, with

[44] 1. See DPPN, s.v. Aṅgulīmāla, for a summary of this episode. 2. See DPPN, s.v. 2. Aṭavaka, for a summary of this episode.

his voice faltering on account of being choked with tears, said:
"O caravan leader,

that great teacher, the sole kinsman of all the world, who was the caravan leader of the world, and the giver of comfort in the world, has entered into Nirvāṇa. (1)

In the world, that victorious one, who was the light to those without a light, the refuge and the goal, the lamp, is extinguished as it were through the loss of oil." (2)

[45] On hearing that, the caravan leader, Divākara, smitten by the shaft of grief that was doubled on account of separation from the Fortunate One, fainted and fell upon the ground. Then, regaining his senses with the sprinkling of water, he arose and facing the direction whence the Fortunate One entered Nirvāṇa, began to cry out aloud:

"Alas, king of the Law, omniscient One, destroyer of the hostile host of faults, abandoning a helpless man, why have you departed, O lord of the world ? (1)

Alas, lord, reputed for good conduct, sole kinsman of all beings, detached from all bonds, indicator of the path leading to Nirvāṇa, (2)

alas, how indeed this world, its eyes enveloped by ignorance, will stray about in the round of rebirth, forsaken by you, the protector ! (3)

You, heroic in your compassion towards others, having entered into Nirvāṇa, this world is, indeed, without a protector; what protector will it resort to ? (4)

And all those who are born from your law, sons of the Victorious One, fit for conversion, bereft of you, whom will they make their refuge ? (5)

You, O destroyer of pain, having fulfilled the hopes of many, which quarter have you gone to, O sage, dashing the hope of man ? (6)

Should the citizens gather, eager to listen to your pronouncements, who, now that you have entered Nirvāṇa, will preach the true law ? (7)

Alas, destitute of light, this world is smitten, together with the gods and the Kinnaras, since it is destitute of you, a rare protector, O sage. (8)

Devoted to the law and fond of the teaching, how, indeed, will beings act, having heard of the entry into Nirvāṇa of you, their sole protector ? (9)

Who will again expound those excellences which are attained having resorted to you that relishes only in compassion, that takes pity, and is steadfast ? (10)

How, indeed, having given rise to great compassion in behalf of the three worlds, have you, O Compassionate One, knower of the truth of the world, resorted to indifference ? (11)

O, alas ! the ship of the law, rich in the wealth of excellences, and put together during krores of Kalpas, having reached the submarine abode of Death, has been destroyed. (12)

O, alas ! that this world, blinded by ignorance, and deprived of the enlightened One as its instructor, will become wearied, lost in the wilderness of (re-)birth. (13)

Great indeed is the loss that is at hand to the world which, here and now, is destitute of the great jewel of the enlightened One. (14)

How, now, will not the heart of the wise be torn with grief on seeing the community of monks bereft of you, like a herd of cows bereft of a bull ? (15)

The dust raised by the tips of the feet of whom, moreover, will the gods, their heads bent down in devotion, bear upon their heads ? (16)

Cruel indeed is impermanence by which, coming equally to all beings, partiality has not been shown even to you. (17)

The doctor to the sickness of the depravities, with the remedy of the eightfold path, the one of great compassion, the teacher, the king among physicians, has been destroyed. (18)

Alas ! cruelly and too quickly, the leader of the world, the unsurpassed giver of eyes to the blinded world, has entered Nirvāṇa. (19)

Since you have entered Nirvāṇa, who will now come here and immediately free my blameless and excellent son that is about to be executed ? (20)

But, as you, the protector of the helpless, have gone to the highest abode, alas ! I am now become devoid of hope for the life of my son. (21)

Those excellent words uttered by you, the magnanimous one, that there will be separation from all beloved ones, are now clearly proven to me." (22)

[46] Thus, having lamented in many ways, he asked that lay-devotee: "Sir, does there still remain some great disciple of that Fortunate One, having handed the teaching to whom, the Fortunate One has entered Nirvāṇa ?" Thereupon, that lay-devotee said: "Caravan leader, it is heard that the Fortunate One entered Nirvāṇa after handing over the teaching to the Elder Mahākāśyapa, and that the Elder Mahākāśyapa entered Nirvāṇa after handing over the teaching to the Elder Ānanda in accordance with the instructions of the Fortunate One. At present, the magnanimous Elder Ānanda takes care of the teaching. Now, like the Tathāgata, out of compassion, he goes to various villages, cities, market-places, hamlets and towns and gives assistance to people fit for conversion. Thus, he performs the planting of roots of merit for beings that have not planted roots of merit. He performs the bringing to maturity thereof for beings that have accumulated roots of merit. He rescues beings whose roots of merit have matured. Likewise, with the giving of the medicine

of the preaching of the law, he treats beings seized by the sickness of the depravities, like a good physician. With the mass of rays of the light of the preaching of the true law, he dispels the darkness of the depravities of the beings enveloped by the darkness of the depravities, like the sun. With the multitude of the rays of his speech, he awakens the forest of the white lotuses of people fit for conversion, like the moon. With the preaching of the true law he instructs the thousands of vassal princes that are people fit for conversion, like a universal emperor. With the roar of confidence in his own wisdom he puts to flight the herds of the deer of the adherents of false creeds, like a lion. He leads across the merchants that are the people fit for conversion by instruction, like a guide. He brings about the acquisition of the wares of the true law, like a caravan leader. He causes the germinating of the seeds of merit, like a great cloud. He gives advice as to what is beneficial and what is disadvantageous, like mother and father. He tames untamed beings, liberates the unliberated, consoles the unconsolated, and makes those that have not entered Nirvāṇa enter it. Similarly, he frees from great perils beings that have met with hardship, danger, and distress. In brief, that magnanimous one performs the work of the Awakened One. Call him, indeed, to mind. He is capable of rescuing your son now from this danger."

[47] Having heard that, the caravan leader, Divākara, like one that had lost and regained his life, was very pleased¹ and asked that lay-devotee excitedly: "Where does that Noble Ānanda reside now?" He replied: "Caravan leader, it has been heard by me that the Elder Ānanda resides at the moment at Vaiśālī, in the grove of Āmrāpālī." Then, the caravan leader, Divākara, arose immediately, placed his knees upon the ground, raised his hands in salutation in the direction of Vaiśālī and, smitten by the pain of

[47] 1. only in Tb.

the sorrow of separation from his son, his lotus-like face being filled with wave upon wave of tears, and his eyes filled with tears, began to implore the Elder Ānanda, with great earnestness:

"If you, great teacher, are the best knower of the intentions of beings, knowing the inclination of my intentions, listen to this request. (1)

Entered into Nirvāṇa is the Fortunate One, the Awakened One; so, too, are his disciples of great power. Of them indeed, only you remain to promote the teaching. (2)

You are the consolation of this world, you are the final resort. Now, having examined carefully, you should do what is beneficial to all beings. (3)

So, while a protector, a defender, such as you remain, how is our child thus being executed devoid of a protector? (4)

If there was not to be advantage to beings, the likes of you would not have remained. How do you thus remain indifferent towards a person full of faith and about to be executed? (5)

And, if you bear this body for the sake of advantage to beings, then, O religious One, manifest your compassion, and turn your attention to my son. (6)

Lift up, together with my wife, me that am bereft of all remedies, without a protector, destitute of a final resort and sunk in the mire of sorrow. (7)

Whom else can I request, and who else but you, O Master, has now been assigned for the welfare of the world by the Śākya sage? (8)

Since there is no protector other than you, O Lord, for my son, it behoves you to come quickly and protect my son. (9)

O Ānanda, give delight to me along with my wife, today; to me who am without delight and seized by the evil-natured and unbearable enemy of sorrow for a son." (10)

[48] Then, in the meantime, the Elder Ānanda, becoming filled with compassion and reflecting for three nights and three days, examined the world with the eye of a disciple: "Who is declining? Who is improving? Who has met with hardship? Who has met with danger? Who has met with distress? Who has met with hardship, danger and distress? Who is headed for hell? Who is prone to hell? Who is inclined towards hell? Whom shall I rescue from the path to hell and establish in heaven and in deliverance? To whom that is sunk in the mire of desire shall I lend a rescuing hand? Whom that is destitute of the noble treasures shall I establish in the sovereignty and dominion over the noble treasures?" With eyes similar to those of the Elder Śāriputra, the Elder Ānanda saw the lad Suvarṇavarṇa who had accumulated a store of roots of merit, but had met with hardship, danger, and distress. Having seen him, he then, by his miraculous power, remaining just there, stretched out his hand that was like the trunk of an elephant, and, immediately, with a snap of his fingers, having awoken king Ajātaśatru who was on the terrace at the top of the palace and dwelling in excessive indulgence, said with a penetrating voice: "Great king, you did not act rightly in that you did not yourself investigate the lad Suvarṇavarṇa. Thus, indeed, this (lad) who is irreproachable and harmless, having been driven out of the city, is now being taken to the great cemetery for execution. Stop it." Then, having listened to that speech of the Elder Ānanda, the king, becoming excited, quickly bowed to the Elder Ānanda, and remaining on the upper storey of the palace, arose and called out in a loud voice towards the four quarters: "Sirs, please listen. To whomsoever that would go quickly to the great cemetery and would, in my name, rescue the lad Suvarṇavarṇa who is about to be executed, I offer a basket of gold and give excellent villages." As that lad was dear to the populace, thousands of beings ran forth on hearing the words of the king.

[49] In the meantime, the executioners, supervised by those royal servants, arrived at the great cemetery with the lad Suvarṇavarṇa. The maiden Kāśīsundarī, too, placed upon a bier decorated with blue, yellow, red, and white cloth, was taken out by her own relatives to the great cemetery. Her relatives put her down at a certain place, and having gathered wood began to build a funeral pile. They were told by those executioners: "You should not place her upon the funeral pile as yet. Wait till we execute the lad Survarṇavarṇa by impaling him upon the stake, because the lad Suvarṇavarṇa should be cremated upon the same pyre together with the maiden Kāśīsundarī." Having said so, they began to erect the stake upon the ground.

[50] Then, the lad Suvarṇavarṇa observing the stake being erected upon the ground, became mindful of his mother and, his heart melting with intense grief, began to shed tears: "Soon, on hearing of her separation from me, what would be the condition of my mother? How will she who, indeed, formerly on not seeing me even for half a watch, experienced great suffering, sustain her life now, separated from me, her only son? Ah, Alas! Such an unfortunate one am I, indeed, that, on account of me, my mother will suffer the pain of separation from me." Then, those executioners fixed that stake in the ground and began to talk to one another: "Which of us will place the lad upon the stake?" Thereupon, each one began to hold out a pretext saying: "You do it (i.e. place the lad upon the stake), today¹, a headache worries me excessively; me, an acute pain in my back; and me, an acute pain in my side." Not one of them was willing to commit that crime.

[51] Then, having heard their conversation, and having looked at the stake fixed in the ground, the lad Suvarṇavarṇa thought:

[50] 1. only in Tb. "deñ"

"Soon, I will certainly¹ cease to be", and distressed by the deficiencies of transmigration, yearning for the path to deliverance, perceiving himself to be devoid of joy, and eyes rolling with the despair of great fear, began to cry out: "Ah, alas ! now, after having obtained human birth [providing access to] the great festival of the true law which is very difficult to be attained, I am to die without accomplishing my object. Ah ! again I will wander in the circuit of mundane existence. Again will I have to dwell in the prison of transmigration. Again will I have to wander about in the wilderness of transmigration. Again will I have to enter the great thicket of transmigration. Again will I have to fall down upon the great precipice of transmigration. Again will I have to remain in the middle of the mire of transmigration. Again will I have to be reborn in hells such as Saṃjīva, Kālasūtra, Saṃghāta, Raurava, Mahāraurava, Tapana, Pratāpana and Avīci. Again will I be reborn in different forms as elephant, ox, buffalo, hare, śarabha, deer, antelope and cat. Again will I have to be reborn amongst departed spirits such as those having a goitre in their necks, having such as urine, excrement, spittle and mucus for food, deprived of hearing the words for food and drink, and filled with the melancholy of the great pains such as of constant hunger and thirst.

[52] It is heard that the Tathāgatas, the worthy Ones, the fully awakened Ones, are born in the world at some time or other (i.e. rarely), just like the flower of the Udumbara; rarely does there appear the expounding in the world of the law and the discipline made known by the Tathāgata. The good luck of favourable birth is difficult to obtain. Birth as a human being is difficult to obtain; (so are) rebirth in a noble region,

[51] 1. only in Tb. "ñes par"

possession of unimpaired sense faculties, not being stupid, not being deaf and dumb, not talking with the hands, and competence for the understanding of the meaning of the doctrines both well explained and badly explained. Here I am destitute and will today cease to exist. By this my birth as a human being, escaped from the eight inopportune births, will become fruitless. So, what shall I do now? Does the Fortunate One, possessed of great compassion, the Awakened One, remain, whom I could call to mind, and who would come and would, on account of his great compassion, rescue me who am in this plight, helpless, without protection, without refuge, without resort, devoid of light, and met with hardship, danger and distress? That Fortunate One, too, has entered Nirvāṇa quite too soon, due to my misfortune. So, in this plight, whom shall I now call to mind? Who will effect my rescue, having come here out of compassion, like the Tathāgatha?" Thinking thus, he became devoid of hope and began to tremble.

[53] It occurred to him thus: "There is the Magnanimous One, the Elder Ānanda. I will call him to mind. It is known that that Magnanimous One has a mental disposition directed towards the welfare of all beings; and that the entire teaching was handed over to him by the Fortunate One and by the Elder, the Great Kāśyapa. He, now, should look carefully and do what is beneficial to all beings. He is possessed of great power and of great might. The Elder Ānanda is capable of rescuing me from this calamity. I will call just him to mind." Having conceived thus, his eyes flooded with the water of tears, vexed by the fear of transmigration, and greatly moved, he began to implore the Elder Ānanda, with intense earnestness:

"Elder Ānanda, it behoves you to listen to this entreaty of me who am frightened by the fear of transmigration, and am devoid of joy. (1)

The Omniscient One, full of compassion, has entered into Nirvāṇa, having entrusted the care of the welfare of beings to you and to the Magnanimous One, Kāśyapa. (2)

The Elder Kāśyapa, too, his purpose accomplished, has entered into Nirvāṇa, having entrusted that care to you yourself for the glory of the world. (3)

Now that the kinsman of the world, the fully Awakened One, active for the welfare of the world, as well as the famous Kāśyapa have entered into Nirvāṇa, (4)

you are the protector of them that have no protector, the giver of fearlessness to the frightened, the resting-place for the wearied, and the refuge of those that seek refuge. (5)

The duties of the Master have to be performed by you. You are the sole kinsman of the world. You are foremost of the disciples of the Awakened One, and you are responsible for the teaching. (6)

If you do not, now, rescue me from the nether world of suffering, I am ruined, for, just now, I know no protector other than you. (7)

I fear not death - death is certain to one that is born - in the same way as you, knowing an escape from the prison of transmigration. (8)

Likewise, great is my anguish that having obtained a favourable birth that is difficult to get and escaped from the eight inopportune births, I should die without accomplishing my object. (9)

Rare, indeed, is the birth of the All-seeing, the Awakened Ones. Act in such a way that owing to you, I shall not become fruitless.¹ (10)

Yours is unwavering compassion towards all beings; so, it is not proper to disregard me that am desirous of the path to liberation. (11)

[53] 1. as in Tb.

And if you, O highly Fortunate One, are one that strives for the welfare of all beings, look upon me who am met with hardship, danger and distress. (12)

So, with your divine eye having seen me thus, destitute of protection, it behoves you, now, to come quickly and rescue me." (13)

[54] Then, in the meantime, his loins girt in order to accomplish the welfare of the entire world, observing the activities of numerous beings, his thoughts upon their welfare, and deeply moved, likewise, the Elder Ānanda, the Magnanimous One, out of compassion saw with his divine eye, the lad Suvarṇavarṇa in that predicament. His thoughts impelled by compassion, illuminating the sphere of the world with divine radiance, and surrounded by five hundred Arhants, he immediately arose by his magic power into the sky and, filling the vault of the sky as if with masses of twilight clouds, his body shining intensely as if it were the amassed glory of the whole world, set out towards the cemetery.

King Ajātasatru, remaining in the upper storey of the palace, saw the Elder Ānanda together with a large company of monks, ensconced by them in the shape of a half-moon, and up in the sky by his magic power going towards the great cemetery, ornamenting the sky as if with a mass of twilight clouds. And having seen him, it occurred to him thus: "Surely, the Elder Ānanda has come for the sake of the lad Suvarṇavarṇa, and on his account will be desirous of preaching the very wonderful and marvellous law. I, too, shall go to the great cemetery." Then, having bowed immediately to the Elder Ānanda and his retinue and having sought refuge, he descended from the upper storey of his palace quite quickly and, with a retinue of many hundreds of thousands of beings, set out to the great cemetery simply on foot.

Just at that time, the executioners were threatened by those royal servants with their weapons drawn: "Why do you thus delay ? Place this lad quickly upon the stake." Then, those executioners, being terrified, began to cast (the lad upon the stake) after saying: "We shall place the lad Suvarṇavarṇa upon the stake." The lad, Suvarṇavarṇa, distressed in mind at the evil of transmigration, and devoid of hope, began to cry out: "Ah ! Alas ! I have been abandoned by the Noble Ānanda, since, indeed, he has not paid attention and rescued me."

[55] Now, in the meantime, the Elder Ānanda, the Magnanimous One, as he came, said from quite a distance, filling all the quarters with a penetrating voice, and consoling the lad, Suvarṇavarṇa: "Do not fear, child, I bear this body which resembles a venomous snake only for the sake of people amenable to instruction, such as you. So, child, do not fear. I will deliver you today from this danger. Today, I fulfil the wish of the Fortunate One, the Awakened One. This very day, I will render fruitful that teaching which was entrusted to me by the Fortunate One, the Knowing One, the Perceptive One, the Tathāgata, the Worthy One, the Fully Awakened One, and by the Great Elder Kāśyapa. Today, I will make manifest the magnanimity of the chief disciples of the Tathāgata. Today, I fulfil your wish. Today, I remove this fear of yours, of death and of transmigration. Today, I pluck out the shaft of your doubt and uncertainty. Today, I cleanse your eyes which are obstructed by the veil of heterodox doctrines with a dab of the ointment of knowledge. Today, I destroy the fire of your anger. Today, I clothe you with passionlessness. Today, I cause your seeds of merit to sprout. Today, I extricate you from the mire of transmigration. Today, I ferry you across the ocean of suffering. Today, I lead you towards the other side of the wilderness of transmigration.

Today, I cut asunder the bonds of your defilements. Today, I break down the door-panels of your hindrances. Today, I will act in such a way that you, by abandoning all major and minor defilements, will attain Arhatship which is difficult to attain in endless crores, millions, hundreds and thousands (of kalpas¹).

Today, you will consume the entire fuel of the defilements with the fire of knowledge. Today, you will become freed from sickness, cleared of the doubts in your mind. (1)

Today you, O child, will cut down altogether and at once the tree of (re)birth that has long endured and is difficult to be hewn, with the great thunderbolt of knowledge. (2)

Boarding the ship of vigour, you will today cross over the ocean of existence with its water of passion, whirlpools of pride and waves of conceit. (3)

With the great thunderbolt of wisdom, you will rend asunder the mountain of suffering with re-births for its mass, old age for its basis and abounding in crags of death. (4)

Today, dear child, you will obtain that state which being free from the influxes and very difficult to obtain, you did not obtain in thousands of crores of kalpas." (5)

[56] Then, having heard that from the Elder Ānanda, the lad Suvarṇavarṇa, as if having lost and regained his life, become consoled, the hair of his body bristling (with great joy¹), and with his gaze fixed upon the vault of the sky, remained with his mind concentrated upon the Elder Ānanda. Thereupon, those royal servants said to those executioners: "Sirs, here are monks coming through the sky. As they are compassionate, perhaps, having come, they will cause an obstruction; therefore, quickly place the lad upon the stake, lest great harm

[55] 1. according to Ch. 876c11-12.

[56] 1. only in Tb.

befall you on account of transgressing the king's orders." Then, those executioners, frightened by the apprehension of the destruction of the lives of their children, wives, relations and kinsmen, lifted up the lad Suvarṇavarṇa and began to place him upon the stake. Thereupon, the Elder Ānanda willed, immediately, in such a way that there appeared above that stake a lotus of great dimensions, with an extensive pericarp, and, rivalling the orb of the moon. Above that lotus was the lad Suvarṇavarṇa, seated cross-legged upon its pericarp. Seeing him seated cross-legged upon the pericarp of the lotus, the many hundreds of thousands of millions of deities that were in the sky let out an exclamation:

"Ah ! the greatness of the teaching, that even a disciple thus performs what is the marvel of the omniscient one, the miracle of the Tathāgata ! (1)

Rightly performing a great big wonder, today, the Noble Ānanda has like the Sugata, loftily manifested his greatness. (2)

Ah ! the Sun that was the Victorious One having set, here has arisen the glorious sun that is the Elder Ānanda, the dispeller of the darkness of all distress ! (3)

The vault of the sky that is the world has been adorned by the moon that is the Elder Ānanda with rays that are his wisdom, virtue and greatness. (4)

The world, enveloped in darkness on account of being bereft of the light that was the Sugata, is today well illumined by the light that is the Noble Ānanda. (5)

The jewel of the Buddha, endowed with all imponderable virtues, having disappeared, the glorious crest-jewel of the world, the Noble Ānanda, has arisen". (6)

[57] Then, with an excess of lustre like the unblemished orb of the autumn moon, like the sun closely surrounded by a mass of twilight clouds, his figure shining intensely as if it were the amassed splendour of the entire world, surpassing the radiance of the sun with his own majesty, and surrounded by 500 Arhats, the Elder Ānanda arrived there, and remaining just in the sky, spoke to the lad, Suvarṇavarṇa:

"Dear Child, very rarely do Tathāgatas arise in the world; teachers of gods and men, endowed with vision, and with their passions overcome; (1)

who make known the law which removes all suffering, and which pertains to suffering, the arising of suffering, the overcoming of suffering, and the Noble Eightfold Path, peaceful and leading to Nirvāṇa. (2)

While this law that dispels all suffering is being preached (people) are not reborn, having destroyed ignorance with knowledge." (3)

[58] Just immediately after his words, the lad, Suvarṇavarṇa, rent asunder the mountain of the false view of the existence of a personality, risen above with its 20 peaks, with the thunderbolt of knowledge and realized the fruit of "entry into the stream". Then, like a merchant that had obtained a profit, like a husbandman endowed with a good crop, like a hero victorious in battle, like having regained the kingdom of a universal monarch, the lad, Suvarṇavarṇa, became full of great joy and delight. Remaining just there, with folded palms, he began to extol the Elder Ānanda:

"Homage to you, Elder Ānanda; homage to you, best of Elders; homage to you, great sage, the banner of the sons of the Victorious One. (1)

Ah ! your compassion is abundant; Ah ! your compassion is best; whence I have been rescued from this great hardship. (2)

Appropriate is your epithet "Protector of the World", which is wide-spread in the world, since I, distressed with fear and destitute of a protector, was liberated by you, the protector. (3)

You, the moon of a sage, with the cool rays of kindness and compassion, have risen to refresh the world distressed by the heat of suffering. (4)

What I have obtained, thanks to you, a "good friend"; that was done for me neither by mother nor by father nor even by friends. (5)

Closed are all evil ways. Laid open is the door to liberation. Dried up are all oceans, and passed over are the mountains of bones. (6)

Transmigration has neither beginning, middle nor end; it abounds with the fear of suffering. I have been placed at its end by your virtues (*guṇa*), accompanied by (*sama*) wisdom (*dhiyā*)¹. (7)

The shaft of false view, embedded since beginningless time, has been drawn out; having obtained the best of physicians, feverless, I am comforted." (8)

[59] Thereupon, the deities observed the Elder Ānanda's intention and at that very moment made that great cemetery free of stones, pebbles and gravel. It was sprinkled about with sandal-water and perfumed with fragrant incense. It had portals with hoisted flags and banners. On it were fastened clusters of festoons of cloth. It was bestrewn with very variegated and fragrant flowers. It was very pleasant like the Nandana park of the gods. In it was prepared for the Elder Ānanda a great lion-throne which was ornamented with special decorations, embellished with inlays of various jewels,

[58] 1. translated according to Tb.

divine, entirely in gold, and equipped with a foot-stool. Divine seats were also prepared for those five hundred Arhats. Thereupon, the Elder Ānanda descended from the sky and sat upon that throne. Those 500 Arhats, too, descended and sat upon the seats that had been prepared (for them).

[60] King Ajātasatru, too, arrived there surrounded by many hundreds of thousands of beings. He saw that manifestation of might and the lad, Suvarṇavarṇa, seated upon the pericarp, above the lotus that rivalled the orb of the moon, like the full-moon in the autumn season set free from masses of clouds, and shining with glory like a sacrificial post of gold. Having observed (these), his mind overcome by extreme amazement, the hairs on his body bristling, his lotus face being filled with wave upon wave of extreme joy, and his mind overcome by the onset of extreme faith, he fell prostrate at the feet of the Elder Ānanda. Then, having lightly touched his feet with the pout of his mouth, he arose and placing his knees upon the ground, looking up with folded palms at the Elder Ānanda, said:

"Homage to you, Supreme teacher, by whom thus performing the rescue of this person, I myself have been helped out. (1)

Had both I and this man not been heeded by you, O Sage, I would have been destroyed by the thunderbolt of words of censure. (2)

Had you not been my protector, the sage beneficial to all beings, I would, this very day, have been consumed by the forest-fire of repentance. (3)

Ah ! the greatness of your wisdom and this excellent compassion. Ah ! this wonderful act, too, that has properly been manifested. (4)

Having observed this most wonderful miracle of yours, O sinless one, methinks that the Tathāgata, indeed, has not gone to his final rest. (5)

You are the protector of people that are fallen into distress; you are their last resort. Beneficial to all beings, you are beloved, just like the Tathāgata. (6)

What joy I had, formerly, looking at the Fortunate One, that same (is mine) today, looking at you who looks after the teaching of the Victorious One." (7)

[61] Then, that king having thus extolled the Elder Ānanda, arose and, his mind filled with extreme joy, went quite quickly up to that stake. Stretching out his hands he himself brought the lad, Suvarṇavarṇa, down from that lotus-seat with great affection as if he were his own son that had been lost and found. Embracing him firmly he continued to repeatedly kiss him on his head. His eyes filled with tears of joy, and looking at the lad, Suvarṇavarṇa, with unwinking eyes, he said:

"What joy now increases on seeing you freed from this hardship, that was not for me formerly on obtaining the kingdom. (1)

Luckily, Son, do I now see this lotus-face of yours that surpasses the lustre of the full moon and that has eyes like the petals of blue lotuses. (2)

Luckily, I see your body, charming with the colour of purified (gold), adorned with a wealth of virtues and endowed with all limbs. (3)

What unmerciful and evil-natured man by whom you, the beloved of men, have been abandoned for execution, has betrayed his evil nature? (4)

Say, to whom is not dear this very wonderful figure, the speech that gives delight to the ears, and the conduct that is disciplined? (5)

Who has a hatred towards virtues, who is ever disposed to wickedness; whose heart is similar to the hardness of diamond; who knows not excellences? (6)

His heart certainly consists of stone or has been made thoughtless or is torn out, to whom you, Son, are not dear.¹ (7)

There has begun to be thrust a blazing thunderbolt upon my head, or a sharp sword in my throat, or a spear, firmly, on my breast. (8)

By whom that has approved the execution of you, O beloved of all people, has the thunderbolt of ill-fame been let fall upon me ? (9)

Alas ! who by his order caused this dreadful deed to be done to you ? Who is persistent in his enmity towards me ? To whom am I not dear ? (10)

Who is he that is embraced by Death ? To whom are his life-breaths not dear, that he has ordered your execution ? Please tell me quickly." (11)

[62] Then, the lad, Suvarṇavarṇa, began to reflect: "If I tell this king that this act was caused to be done to me by the minister, Pracanda, as this king is impetuous, there is the chance that he would immediately execute the minister, Pracanda. Therefore, how should I proceed in this matter ? Or rather, the responsibility for the consequences of one's own actions should be had recourse to. Surely, in former births, I have committed a sinful and unwholesome act of which this is the consequence; except on account of the consequence of former actions, a faultless one would not thus be abandoned for execution." Having arrived at this decision he told the king:

"That sinful act was committed by me alone in former births, O King, of which a consequence such as this is at hand. (1)

Therefore, experiencing now the consequence, undesired as it is, of one's own acts, whom, indeed, shall I point out ?" (2)

[61] 1. see Skt. text, n. 12.

Having said thus, he went near the Elder Ānanda, and fell down prostrate at his feet. The Elder Ānanda said: "Dear child, this maiden, Kāśisundarī, has been seized by¹ the effect of poison. So, arise and make her well by means of a truthful resolve, and win the confidence of the great mass of people."

[63] Then, the lad, Suvarṇavarṇa, having listened to the Elder Ānanda, began to make a truthful resolve, his mind devoted to the aspirations of all beings: "By that truth and asseveration of truth of mine, that there arose not in me, towards the maiden Kāśisundarī, even the minutest impurity, be it either passion, or enmity, or delusion, or injury, or any one of the secondary mental impurities, by this truth and asseveration of truth, may the poison disappear from her body. Then, immediately after this truthful resolve was made, the poison disappeared from the body of the maiden Kāśisundarī. Herself restored to life, she arose as if awakened from sleep. Having seen her arisen, herself restored to life, that great mass of people and the many hundreds of thousands of deities uttered loudly in unison: "Ah, the wonder ! Ah, the purity of the mental disposition of the lad ! Of great power is this lad and of great might, insofar as, now, by the force of truthful resolve, this maiden Kāśisundarī has been made to arise and is clothed with her dear life."

Then, the maiden Kāśisundarī began to look around. There, in the great cemetery, she saw the Elder Ānanda, together with a great host of monks, and hidden (by them) in the form of a half moon, seated upon a large and divine lion-throne radiant with various jewels, king Ajātaśatru, accompanied by many hundreds of thousands of beings, as well as herself placed upon a litter [decorated with] blue, yellow, red and white (cloth). Having

[62] 1. or "is stiff due to".

thus seen, she was bewildered and began to think: "Is this a dream, or is it mental derangement, or is it that someone would have displayed this magic act?" Then, her relatives, described this in detail and added: "In every way this, your life, is entirely owing to the Elder Ānanda."

[64] On hearing that, the maiden Kāśisundarī, in whom had risen great esteem for the Elder Ānanda, began to experience extreme faith. Then, the maiden Kāśisundarī, having recollected the park and the minister Pracanda, distressed in mind, her eyes rolling in despair on account of the fear of death, and taking the situation to be another like that, began to bewail womanhood: "Alas, womanhood that is indeed very inferior and is the abode of all misery, on account of which I am in this situation." Distressed in mind, she arose quickly and, taking a garment, went up to the Elder Ānanda and presented that single garment to the Elder Ānanda. She fell at his feet, and, having first called to mind the virtues of the Elder Ānanda, began to make a truthful resolve with an intense surge of faith: - "By the truth, the asserveration of truth, that you, O sage of Videha, have become the foremost of the pupils of the Buddha; that you are superior to the best, distinguished, most excellent, supreme and unsurpassed; that you are the elephant of the disciples, the lion of the disciples, the bull of the disciples, the thoroughbred of the disciples, the red-lotus of the disciples, the white water-lily of the disciples, the white-lotus of the disciples; the charioteer of the disciples, the caravan leader of the disciples; the moon of the disciples, the sun of the disciples; the jewel of the disciples and the crest-jewel of the disciples; that you are the helmsman of the teaching and the one that looks after the teaching; that you are a worthy one, that has exhausted the depravities, has performed his business,

done what was to be done, has laid off the burden, has achieved his own end, whose bonds of existence are destroyed, and whose mind is freed through perfect knowledge, and that you are of great power, of great might, exceedingly powerful and worthy of great gifts, by this truth, and asserveration of truth, this very day may my feminine organs disappear and male organs appear."

Then, immediately after this truthful resolve was made, her feminine organs disappeared and male organs appeared. She became a man, handsome, charming, and pleasant. His body was adorned with diverse clothes and ornaments. For him there began to fall from the vault of the sky a divine, variegated and pleasant shower of clothes. Now, too, by that falling shower of clothes, the orb of the sky was so covered that at that moment in that great cemetery the rays of the sun could not be discerned. Thereupon, having observed that great wonder, able to win over gods and men, the greatness of the virtues of the Elder Ānanda, many crores of millions of hundreds of thousands of deities that were in the sky let out exclamations: "Ah, the marvel ! Ah, the great wonder ! Ah, the greatness of the virtues of the Elder Ānanda ! Ah, the exaltedness ! Ah, what an extremely pure field worthy of gifts, wherein, indeed, by the mere presentation of a single garment, immediately after her earnest wish, the feminine organs of the maiden Kāśisundarī disappeared, male organs appeared, and there was a manifestation of power such as this." Then those deities, their minds full of faith, let fall a divine shower of flowers. Divine music was also played.

[65] Thereupon, the man, Kāśisundara, in consequence of the greatness of the virtues of the Elder Ānanda, perceived the immediate ripening of the fruit of actions, that was very attractive and was in accordance with his own desires. His

thoughts were overcome by extreme amazement, extreme happiness and joy arose in him, and his body became roughened on account of the hair that bristled with joy. He arose and placing both knees upon the ground, began to praise the Elder Ānanda, with folded palms: -

"Homage to you, rare one, imponderable one, amassed with very pure virtues; you, by whom life was thus given today to me that had no protector. (1)

If you, with eyes of pure knowledge, had not been my protector, how would I have my life-breaths remaining? You, O sage, are the saviour of my life. (2)

Oh, the greatness of your virtues; Oh, your desire for the welfare of beings, that (this) person was thus rescued by you from a terrible danger! (3)

Oh! your worthiness for receiving gifts, very pure and very rare; even the gift of a single cloth to whom acquires such high value. (4)

Thus, having given to you, Great Sage, a single garment, I obtained immediately the auspicious fruit (of action) that was in accordance with my desires. (5)

That womanhood which, methinks, is, as it were, a support of great evils, too, has this very day been abandoned by me, and manliness has been acquired. (6)

That is this divine likeness here, adorned with divine ornaments; there falls, also, a very charming shower of garments from the sky. (7)

They indeed who do not pay homage to such a virtuous and excellent field, are unfortunate, deceived now by the enemies that are the defilements such as delusion." (8)

[66] He praised the Elder Ānanda thus, and seeing manifest the fruit of action, reflected: - "It is not proper for me that I, seeing manifest the desirable and undesirable fruit of action, should again dwell in a household." He fell down at the feet of the Elder Ānanda and said: "Noble One, would that I obtain entry to the Order, ordination and state of a monk in the well-enunciated doctrine and discipline. May I practise the holy life in the presence of the Elder." He was entered into the Order by the Elder Ānanda and was so instructed that he attained Arhatship by getting rid of all defilements.

[67] Now, in the meantime, the caravan leader, Divākara, smitten by the sorrow and pain of separation from his son, was repeatedly rising and casting himself upon the ground at the junction in the middle of the city of Rājagṛha, together with his wife. Again and again he rolls to and fro upon the ground. He beats himself with his two hands. He laments with painful cries: "Alas, son, alas, son." The caravan leader, Divākara, heard that the Elder Ānanda, had come through the sky and rescued the lad Suvarṇavarṇa, and that wonders and miracles were taking place in the great cemetery. Having heard so, greatly joyous at heart as if besprinkled with a shower of nectar and with extreme happiness and joy arisen in him as if he were anointed by consecration to universal sovereignty, he, together with his wife, arose immediately and departing from Rājagṛha with a quick gait, arrived at the great cemetery. There he saw the lad Suvarṇavarṇa (like) the full moon of autumn freed as soon as seized by (the demon) Rāhu, seated near the Elder Ānanda, as well as that manifestation of might produced by the effectiveness of the virtues of the Elder Ānanda. Then, having seen that very wonderful miracle of his, capable of winning over gods and men, and begetting respect for

the Elder Ānanda, his thoughts overcome by the surge of extreme faith, he fell prostrate at the feet of the Elder Ānanda. Having arisen, he placed his knees upon the ground and, out of joy, his lotus-face being filled with streaming waves of tears, began to praise the Elder Ānanda with folded palms: -

"Oh, in that you have rescued this person from a dreadful and great danger, magnanimity was manifested by you, O highly Fortunate One. (1)

Oh ! the greatness of your compassion, Oh ! the wealth of knowledge ! that you, like the Omniscient One, have manifested through your purity. (2)

Likewise, this dear son of mine was duly delivered from the mighty ocean of misfortune through the power of your pity and knowledge. (3)

If this one had not been heeded by you, today, I would, indeed, be sunk for long in the mud of grief, together with my wife. (4)

On account of you, the offspring of Him of Great Compassion, I am from now on rescued from the ocean of grief for my son and gone forth from the wilderness of grief. (5)

I am freed from the snares full of suffering, escaped from the prison of suffering, rid of the fear of the fatigue of suffering and liberated from the cage of suffering. (6)

Now, I am neither stuck in the mire of suffering, nor pricked by the thorns of suffering, nor stung by the serpent of suffering, nor pierced by the arrows of suffering. (7)

Nor am I cut by the swords of suffering, nor got at by the enemies of suffering, nor swallowed by the sea-monsters of suffering, nor scorched by the fire of suffering. (8)

Today, by you doing thus, the populace has been illumined; their eyes have been made open, and their hearts delighted. (9)

By your affording protection thus, we are extremely delighted, and this name of yours, 'Ānanda' (i.e. the Delight), has become quite appropriate in its meaning." (10)

[68] Then, having extolled the Elder Ānanda, the caravan leader, Divākara, arose, went up to the lad Suvarṇavarṇa, together with his wife, embraced him tightly, and repeatedly covered him with kisses. Greatly delighted and his eyes filled with tears of joy, looking steadily at the lad Suvarṇavarṇa, he said: -

"By good fortune, I again see your body obtained after hundreds of wishes, and which surpasses the glory and beauty of the splendour of the orb of the full moon in autumn. (1)

On account of the Elder Ānanda I see, again, your face with its eyes that are somewhat red at the corners, elongated, dark and shining." (2)

[69] Then the lad, Suvarṇavarṇa, disturbed in mind by the deficiencies of transmigration, sought the permission of his parents, and falling down at the feet of the Elder Ānanda, said: - "Elder, would that I obtain entry to the Order, ordination and the state of a monk in the well-enunciated doctrine and discipline. May I practise the holy life in the well-enunciated doctrine and discipline." He was entered into the Order by the Elder Ānanda and was so instructed that, at that very moment, he attained Arhatship by getting rid of all defilements. Having attained Arhatship, he began to look at his successive former births. When he saw that he was quite a great personage by reason of merit acquired by past deeds, it occurred to him thus: -

"I am mistaken if I should have understood that as I am thus distinguished on account of merit, I would have performed meritorious actions to the fullest extent.¹ So, now too, in order to arouse in beings respect for meritorious actions, I would manifest the greatness of my merit."

[69] 1. See Skt. text [69] n.5.

Thereupon, he removed those clothes from his body. Immediately after that there appeared others just like them. As he began to remove them again and again, just so there appeared, for him, others again and again. He repeatedly removed them and made a great heap of clothes in front of the Elder Ānanda. That great mass of people saw him and the heap of those precious clothes, glittering like a heap of jāmbūnada gold covered by the rays of the newly arisen sun as it were. Their thoughts overcome by extreme amazement, they said: - "Ah ! the wonder, Ah ! the miracle, Ah ! the greatness of meritorious deeds ! Ah ! well has this magnanimous one performed meritorious deeds that indeed, although he removes them continuously, there is no end to these very splendid clothes."

He, then, presented those clothes to his mother and father. The two of them in turn gave them, beginning with the community of monks headed by Ānanda, to as many as formed that mass of people assembled in the great cemetery. There, every being was presented with a pair of garments but, on account of the power of the merit of the monk, Suvarṇavarṇa, the heap of garments would not indeed become exhausted.

[70] Thereupon, the monk, Suvarṇavarṇa, soared up into the sky and went to the city of Rājagṛha by magic power. In the middle of the cross-roads he made a large-sized heap of golden-hued clothes, removing them repeatedly from his body. Filling the city of Rājagṛha with his voice, he said: - "Sirs, I have relinquished these clothes. Please take as many as are of use to any of you". On hearing this, at that very moment, many hundreds of thousands of beings assembled there. They saw at the cross-roads in the middle of the city, the very large-sized heap of those golden-yellow clothes, shining like a heap of jāmbūnada gold, beaten upon by the rays of the sun, and also the venerable Suvarṇavarṇa in the vault of the sky, shining with extreme glory like the peak of a

mountain of purified gold. Seeing them, that great mass of people, their thoughts overcome by extreme amazement, and their lotus-like faces becoming filled with ripples of waves of extreme delight, reflected:- "Ah ! the wonder; Ah ! the miracle ! What is it, now, that this magnanimous one has performed, whereby he is thus possessed of great power and of great might. Should we know, we too would perform it, whereby we too would thus be possessed of great power." Their desire aroused, but wavering with doubt, they began to talk to one another. It occurred to them: "This one is thus magnanimous, possessed of great power and of great might, has fulfilled his vows and is endowed with divine knowledge. Let us ask just him." Thereupon, that mass of people, their eyes dilated with extreme amazement, with folded palms, and their gaze fixed upon the vault of the sky, bowed to the venerable Suvarṇavarṇa, and said in unison:-

"Highly fortunate one, you are endowed with the divine eye of wisdom. It behoves you to tell us that whereby you are thus exalted. (1)

It behoves you to explain to us that whereby one attains abundance of wealth and of virtues in this world and in the next." (2)

[71] Then, that great being, his mind overcome with pity, gladdening them with great words, and filling the quarters with his voice, [said]: (1)

"For this very purpose was this exhibited to you by me. I will tell in due order, listen to these words of mine. (2)

By meritorious deeds one obtains abundance of wealth and of virtues, in this world and in the next; and it is by meritorious deeds that I am possessed of great power. (3)

If pain is not dear to you, but abundance of happiness is, quickly perform meritorious deeds; happy is the accumulation of merit. (4)

Whatsoever abundance of happiness as well as bliss is obtained in this world and in the next, that is the fruit of meritorious deeds alone. (5)

What extensive wealth the rich, the merchants, the Brahmins, caravan leaders and others enjoy, that is the fruit of meritorious deeds alone. (6)

That men have a delightful abundance of women, servants, children and friends, is the fruit of meritorious deeds alone. (7)

That a man is illustrious having obtained abundance of beauty and charm that captivates the mind and eyes, is the fruit of meritorious deeds alone. (8)

That mortals indeed obtain an inalienable retinue and an inexhaustible abundance of wealth, is the fruit of meritorious deeds alone. (9)

That men attain recollection of former existences, good fortune, and acceptability of speech, is the fruit of meritorious deeds alone. (10)

That men, delighted, always in the company of kinsmen, enjoy copious abundance of wealth, is the fruit of meritorious deeds alone. (11)

That men have unlimited abundance of wealth, unrivalled and lasting, is the fruit of meritorious deeds alone. (12)

That there are indeed people in the region of Uttarakuru, who are unselfish, have renounced possessions and are assured of a long life, is the fruit of meritorious deeds alone. (13)

That men enjoy therein very wonderful rice, grains of rice not ploughed and sown, is the fruit of meritorious deeds alone.¹
(14)

That therein men wear bright clothes issuing from the wish-fulfilling tree, and ornaments, is the fruit of meritorious deeds alone. (15)

[71] 1. See Skt. text [71] n.11. The allusion here is to the belief that "the corn ripens by itself and sweet-scented rice is found boiling on hot oven-stoves" in the land of Uttarakuru, q.v. DPPN, Vol. I, p. 355.

That men in the region of Uttarakuru, on dying, immediately become gods, is the fruit of meritorious deeds alone. (16)

That Nāgas in Pātāla, like divinities, enjoy divine abundance such as feeding on nectar, is the fruit of meritorious deeds alone. (17)

That lords of men attain abundance consisting of regal glory such as majesty, like gods, and shine forth, is the fruit of meritorious deeds alone. (18)

That kings having become universal emperors by their strength shine forth like the lord of gods, is the fruit of meritorious deeds alone. (19)

That a universal emperor, too, enjoys abundance such as the seven jewels, complete and comprising all men, is the fruit of meritorious deeds alone. (20)

That Daityas such as Vemacitra having obtained, enjoy prosperity equal to that of the Lord of the Thirty-Three, is the fruit of meritorious deeds alone. (21)

What variegated splendour the four guardians of the world such as Kubera, joyfully enjoy, that is the fruit of meritorious deeds alone. (22)

That the gods, together with divine damsels enjoy splendour of forest parks such as Nandana, is the fruit of meritorious deeds alone. (23)

That the lord of the Thirty-Three, ever delighted, enjoys manifold abundance such as kingship over the gods, is the fruit of meritorious deeds alone. (24)

That gods dwelling in aerial chariots enjoy divine pleasures, as desired, is the fruit of meritorious deeds alone. (25)

That some gods are superior even to (other) gods, in respect of the ten conditions such as life span, complexion, strength, etc., is the fruit of meritorious deeds alone. (26)

That the lord of the sphere of desire enjoys abundance of enjoyment that is divine, variegated and the best in the sphere of desire, is the fruit of meritorious deeds alone. (27)

That among gods and men they effortlessly get their wishes as desired, is the fruit of meritorious deeds alone. (28)

That gods such as Brahmā, contemplating in the stages of contemplation, attain the highest happiness, is the fruit of meritorious deeds alone. (29)

That contemplators obtain happiness born of contemplation, happiness arising from the removal of craving, and happiness that is peaceful, is the fruit of meritorious deeds alone. (30)

That there are disciples of the Enlightened One possessed of noble qualities, of great power and magnanimous, is the fruit of meritorious deeds alone. (31)

That even those magnanimous ones who are Pratyekasambuddhas (fully enlightened themselves) attain enlightenment after hundreds of Kalpas, is the fruit of meritorious deeds alone. (32)

That there are perfectly enlightened ones adorned with unlimited peerless virtues, is the fruit of meritorious deeds alone. (33)

By meritorious deeds do men obtain women who abound in beauty and youth, are the ornament of their families, and are well-disposed and attractive. (34)

By meritorious deeds is heaven obtained, of meritorious deeds are divine damsels the fruit; cherished success in all desires is obtained by meritorious deeds. (35)

By meritorious deeds is obtained a mind that is keen as well as free from impurities; by meritorious deeds is obtained faith in the stages of ecstasy², by meritorious deeds is obtained clearer mindfulness. (36)

[71] 2. According to Tb. See Skt. text [71] n.35.

By meritorious deeds are obtained all the glorious magnificences of virtue: being beloved, eloquence, the possession of a melodious voice and fame. (37)

There is not that happiness in the world which cannot be obtained by meritorious deeds. Therefore, those desirous of happiness should ever perform the accumulation of merit. (38)

Having performed a trifling act of merit towards the Tathāgata Vipāśyin, fruit was exceedingly obtained by me in accordance with my desires. (39)

Happily did I enjoy the power of sovereign lordship in the six assemblies of gods for thousands of crores of births. (40)

Become universal emperors, etc., I enjoyed unlimited, peerless and supreme abundance of pleasures, among men. (41)

By the greatness of that act of merit, wherever I was born I was exalted, and attended with happiness. (42)

Handsome, endowed with learning, and with a mouth possessing the fragrance of lotuses, (I was) beloved and of acceptable speech, being endowed with a very pleasant voice. (43)

Behold, even now, this cherished, this pleasant abundance of virtues such as beauty of figure, the fruit of that same act of merit. (44)

I am born in a noble family of great wealth and possessions; my body is clothed in garments resembling jāmbūnada gold. (45)

From my whole body wafts a fragrance like that of sandal; from my mouth blows a fragrance, truly that of a blue lotus. (46)

Whatever abundance of garments and jewels I desire, all that, too, gets accomplished for me by the mere thought thereof. (47)

I have obtained ordainment, too, in the teaching of the Lion of the Śākya's. The state of Arhat, too, have I reached; become tranquil, I have attained bliss. (48)

This is my final birth, there is no further birth for me; I will not come back (to the cycle of existence) again, free from the depravities³, I will attain Nirvāṇa. (49)

Even now, being such, I do not realize the limit of the extent of the fruit of its maturing which was produced by that act." (50)

[72] Having heard from him that very wonderful, unlimited and inconceivable greatness of the meritorious act, many hundreds of thousands of crores of beings, even those who were averse to the teaching of the Fortunate One, their thoughts overcome by the surge of extreme faith, according to their wishes gave alms, performed acts of merit and made vows. Then, the venerable Suvarṇavarṇa, having thus in many ways declared to that great mass of people the greatness of the act of merit in order to produce respect for acts of merit, came thence through the sky above, by magic power, to the great cemetery and, having bowed in due order to the community of monks headed by the Elder Ānanda, sat down on a side.

[73] King Ajātaśatru heard that the minister, Pracanda, who was jealous by nature had done this and that injury to the maiden Kāśisundarī in the park and had laid false accusations against Suvarṇavarṇa, who, though faultless, was abandoned to execution. Having heard thus, his eyes filled with intense anger, he addressed his courtiers: "Sirs, how, indeed, should this evil-minded one have judged thus? I disown the minister, Pracanda, in every way." The minister, Pracanda, too, was in that very gathering. Now, having heard these words of the king, the minister Pracanda, his eyes rolling on account of despair at the fear of death, and

[71] 3. See Skt. text [71] n.53.

trembling in all the limbs of his body, suddenly arose and attempted to flee. As he was hated by the populace, many hundreds of thousands of beings ran forth towards him and, being thus surrounded on all sides, he was captured by the great mass of people. Having captured him, they began to beat him with hard slaps, kicks, etc. While being beaten, he was smitten by the pangs of severe pain and began to cry out: "Noble Ānanda, save me that am helpless, without protection, without a refuge, without resort, and devoid of light. Grant me my dear life."

[74] The Elder Ānanda spoke to that great mass of people: "Sirs, do not kill this man. I will conciliate King Ajātaśatru". Thereupon, that great mass of people, having listened to the words of the Elder Ānanda, released him. The Elder Ānanda, too, began to look at the king. The king said: "What is it you command?" The Elder Ānanda replied: "Release this man, O Great King". The king said: "I will release him on the condition that he, having obtained ordainment in the well-enunciated doctrine and discipline, waits on the Elder Ānanda for as long as he lives." The Elder Ānanda said: "Let it be so." He (Pracaṇḍa), too, unmercifully beaten by that mass of people, and smitten by the pangs of severe pain remained unconscious. The Elder Ānanda spoke to the venerable Suvarṇavarṇa: "Allay the pangs of pain from the body of the minister, Pracaṇḍa, by a truthful resolve." Then, the venerable Suvarṇavarṇa, with his mind set upon his earnest wish for the welfare of all beings, began to make a truthful resolve: "By the truth, by the asserveration of truth that, though he was thus very harmful, there arose not in me even the slightest enmity towards the minister, Pracaṇḍa, by that truth, by that asserveration of truth, may the feeling of pain be allayed from his body." Immediately after this truthful resolve, the feeling of pain passed away from the body of the minister, Pracaṇḍa.

His body restored to normal, he arose and, with respect begotten for the teaching of the Fortunate One, went to the Elder Ānanda, fell at his feet and said: "Would that I, O Elder Ānanda, obtain entry to the Order, ordination and the state of a monk in the well-enunciated doctrine and discipline; would that I practise the holy life under the guidance of the Elder Ānanda. He was entered into the Order by the Elder Ānanda, and was instructed in such a way that, at that very moment, he obtained Arhatship by getting rid of all the defilements. With Arhatship obtained, he rose into the vault of the sky and delighted the minds of the populace with various miracles. Descending from the vault of the sky, he made obeisance to the community of monks headed by the Elder Ānanda in due order and sat on a side.

[75] Then, having seen that very wonderful greatness¹ of the Elder Ānanda, that assembly became quite full of faith in the Elder Ānanda. Then, seeing that assembly thus full of faith in their minds, the Elder Ānanda performed an exposition of the doctrine in such a way that having heard it, many hundreds of thousands of beings obtained great distinction. Some obtained the fruit of "entry into the stream", and some realized Arhatship. Some set their minds on the awakening of the disciples, etc., and [that whole assembly]¹ was made inclined towards the Buddha, intent upon the doctrine and devoted to the community of monks. The caravan leader Divākara, together with his wife, realized the truths, and so did many hundreds of thousands of deities. Thereupon, those deities full of faith in their minds, let fall a rain of divine garments and played divine instruments, and the entire great cemetery was bestrewn with a stream that was knee-deep with various divine flowers such as blue-lotuses, red-lotuses, white water-lilies, white lotuses and māṇḍāraka.

[75] 1. see Skt. text [75] n.4.

[76] Then, that king, Ajātaśatru, having seen that very wonderful miracle capable of winning over gods and men, his thoughts overcome by extreme faith, uttered a joyous utterance: "Ah, the miracle; Ah ! the wonder; Ah ! the noble Ānanda has manifested the greatness of his virtues. Ah ! the greatness of the teaching of the Tathāgata has been made conspicuous. Ah ! that the fully Enlightened One, the Fortunate One, the Knowing One, the Seeing One, the Tathāgata, the Arhat, as well as the Great Elder Mahākāśyapa entrusted that teaching to him, has been made fruitful. Ah ! the sun that was the Tathāgata having set, the quarters have (now) been illumined by the sun that is the noble Ānanda with the mass of rays of his virtues. Ah ! the moon that was the Tathāgata having been swallowed by Rāhu, the lord of the Asuras, in the form of Impermanence, the lotus-forests of those fit for conversion are (now) awakened by the moon that is the noble Ānanda by the diffusion of beams that are his intellect. Ah ! the world tormented by the rays of the sun that is the severe pain of separation from the Tathāgata, is refreshed by the great cloud that is the Elder Ānanda with the rain of the nectar of his words. Ah ! the wishes of the Tathāgata have been well fulfilled. Ah ! the office of helmsman to the teaching of the Tathāgata has been made conspicuous. Ah ! the office of responsibility for the teaching of the Tathāgata, has been revealed. Ah ! the epithet "foremost among disciples" has been made meaningful. Ah ! the greatness of the virtues of the omniscient one has been revealed by this very great wonder and through the efficacy of the greatness of his own virtues, by bringing about the welfare of endless numbers of beings. Ah ! that magnanimous one has displayed his intention of returning a favour to that Fortunate One of great kindness."

[77] His thoughts overcome by the surge of faith in the Elder Ānanda, the king then went up to the Elder Ānanda and fell prostrate at his feet. Having arisen, he placed both knees upon the ground and his body roughened by horripilation on account of faith, with folded palms, began to praise the Elder Ānanda: -

"Homage to you, best of men; homage to you, Ocean of learning; homage to you, O very wonderful and imponderable one, caretaker of the teaching of the Victorious One. (1)

Ah, the greatness of the teaching of the Buddha has been well manifested by you, today, performing this imponderable and wonderful service to the world. (2)

That teaching which was entrusted to you by the Fortunate One and by the wise and noble Kāśyapa, has now been made fruitful. (3)

Performing this great, very wonderful and imponderable service to beings, the greatness of the virtues of the Omniscient One is, today, mirrored by you. (4)

What is wonderful if the Awakened One, likewise, performed service to beings; for, indeed, he is omniscient, all-seeing and full of great compassion. (5)

This I consider more wonderful that you, being a disciple, did great service to beings, as did the greatly Compassionate One. (6)

Ah ! with ease have I obtained profit; so, too, these people of Magadha, upon the welfare of whom that are so careless, you are ever intent. (7)

This teaching was fittingly entrusted by the Tathāgata to you, by whom, as by the Sugata, a very great wonder has been performed today." (8)

Thereupon, amazed at the greatness of the virtues of the Elder Ānanda, he called to mind the Fully-Awakened One and immediately did homage to him. (9)

"Homage be to you, Great Hero, Fully Awakened One, best of men; you, of whom even a disciple is thus ever intent upon the welfare of beings. (10)

His greatness has been highly and well proclaimed by the Tathāgata; as, with you, we think this assemblage of people not deserted." (11)

[78] Thereupon, the king asked the Elder Ānanda:- "Elder, what deed was performed by the caravan leader Divākara, together with his wife, as the fruit whereof he became rich and possessed of great wealth and great comforts; and also achieved realization of the truth in the teaching of the Fortunate One? What deeds were performed by the monks Kāśisundara and Pracāṇḍa, whereby, having gained birth in families that were rich, possessed of great wealth and great comforts, they obtained ordainment in the teaching of the Fortunate One and realized Arhatship by getting rid of all defilements? What deed was performed by the monk, Suvarṇavarṇa, too, as the fruit whereof he was born in a family that was rich, possessed of great wealth and great comforts, and is so handsome, charming and pleasant, endowed with all major and minor limbs, and provided with an excellent complexion the colour of purified gold, captivates the eyes and minds of everyone, and has a body clothed in golden-yellow garments? From his body wafts the fragrance of sandal and from his mouth that of blue lotuses. At his birth there fell¹ showers of garments and Karṇikāra flowers; these garments were golden in colour. Thus possessed of great power and of great might to an excessive degree, he has obtained ordainment in the teaching of the Fortunate One and has realized Arhatship by getting rid of all defilements."

[78] 1. Tb. adds "upon that house".

[79] The Elder Ānanda explained: " great king, these very people formerly, in other births, performed and accumulated deeds. Who else will experience (in return, the effects of) deeds performed and piled up by these people themselves. O great king, (the effects of) deeds, good and bad, performed and accumulated do not mature either in the earth element or in the water, fire, or wind elements, but in the skandha (agglomerations), dhātu (disposition), and āyatana (sense-organs and objects) that are acquired.¹ (The effects of) deeds do not vanish even in a hundred kalpas; having attained fulness and the proper time, they produce fruit for embodied beings." (1)

[79] 1. Translated from the Tb. See Skt. [79] n.1; and BHSD, p.282b, s.v. "dhātu".

[80] Formerly, O great king, ninety-one kalpas ago, there arose in this world the Fortunate One, the Tathāgata, Vipāśyin by name, endowed with wisdom and good conduct, the Sugata, knower of the world, supreme, tamer of men who need to be tamed, teacher of gods and men, the Awakened, the Fortunate One. He lived in the forest of Bandhumatī near the royal city of Bandhumatī.

[81] At that very time, there lived, in the royal city of Bandhumatī, a caravan leader by the name of Karṇa. He was rich, had great wealth and great comforts; his acquisitions were extensive and large, and possessing the wealth of Vaiśravaṇa, he rivalled him in wealth. As he came from a prominent family in the royal city of Bandhumatī, he fetched a wife from a similar family and played, sported and cohabited with her. As he did so, his wife became pregnant. Now, the caravan leader Karṇa, accompanied by five hundred merchants, set out upon the mighty ocean.

[82] Even as that embryo developed, just so, whatever collection of goods the caravan leader Karṇa had there, whether in the shops, or in the fields or in foreign regions, some was burnt by fire, some was taken away by thieves, and servants ran away with some. When the time was ripe, the wife of the caravan leader gave birth and a boy was born who was dark of skin and extremely disfigured. His body was marred by the eighteen blemishes. The smell that emanated from his body and mouth was so very unpleasant that, upon smelling it, the attendants in that house turned their faces away. Just as soon as that boy was born, a fire arose in that house, consuming it as well as all their wealth. The caravan leader's wife somehow got out of that house with her child. When the fire consumed that house and all their wealth, and became extinguished of its own accord, the caravan leader's wife entered the partly ruined and destroyed lying-in chamber, spread a piece of cloth upon the ground and put the boy to sleep upon it. Heaving a long and hot sigh she called to mind the caravan leader Karṇa and began to cry: "Ah, alas, such reversal is at hand."

[83] The male and female slaves, workmen and servants of the caravan leader Karṇa, seeing that disaster and thinking 'Let us go, lest we too should perish', became frightened and fled, abandoning the wife of the caravan leader Karṇa. Then, a certain handmaid reflected: "I have enjoyed manifold blessings in the house of the caravan leader Karṇa. It is not becoming that in this situation I should flee abandoning his wife who is helpless and alone." Only she remained by the side of the caravan leader's wife. All that wealth of that caravan leader's wife was consumed by the fire and she did not have even a day's meal left.

[84] Thereupon, that handmaid went to the friends, associates and relations of the caravan leader Karṇa and said: "Sirs, such are the circumstances of the wife of the caravan leader Karṇa. Give her sustenance." From the very time they began to give her sustenance, hundreds of misfortunes arose in their families too. They reflected: "This son of the caravan leader Karṇa is extremely inauspicious. Through the effect of his demerit the entire wealth such as house and possessions of the caravan leader Karṇa was destroyed. Therefore, should we give him sustenance, in our houses too, before long, this very same situation would arise as (in the house of) the caravan leader Karṇa. In every way, it is not proper even to utter his name." They told the handmaid: "You should not come to our houses again."

[85] Reviled by them, she thought: "Now, the wife of the caravan leader is entirely devoid of help. How should I proceed in this matter? But, since I have taken on this responsibility, I must now look after the caravan leader's wife even better." Thereupon, she went to the houses of others and began to work for wages and with whatever money she obtained thereby, began to maintain the caravan leader's wife, herself, and the boy. Because of his extreme ugliness, that boy was named Virūpa. As Fate would have it, that handmaid obtained a sum of money that decreased every day. Thenceforth, the three of them began to maintain themselves with intense hardship.

[86] The caravan leader's wife thought: "I am, indeed, abandoned by all the female and male slaves, workmen and servants, and by friends, associates and relations. My whole life is dependent upon this handmaid. She is like my mother in affection. Now, working alone for so long a time, she will become exhausted. Also, it is not possible to maintain ourselves with what money she obtains. Therefore, I, too, will suffer the sin of my own mis-deeds; I, too, will work for wages." Thinking thus, she began to go to the houses of others together with that handmaid and work for wages. She was very delicate, and being tormented by the pains such as of hunger, swooned again and again while working. Then, exhausted, heaving a long and hot sigh, and calling to mind the caravan leader Karṇa, she began to cry: "Ah, alas ! Such is the reversal that has befallen me that, indeed, having once enjoyed an abundance of fortune as the best in the entire city, I, who was the foremost therein, now, in this very birth, experience great pain and dejection, working for wages in the houses of others."

[87] Seeing her crying and tormented by sorrow thus, the handmaid began to cry: "Ah, alas ! In this very life the wife of the caravan leader wore variegated clothes such as of fine cloth from Kāśī, her body was adorned with various garlands of fragrant flowers, and her cheeks were perfumed with face-perfumes prepared out of fragrant substances. She was like a divine damsel in the Nandana park and she presented her male and female slaves, workmen, servants, friends, associates and relations with food, drink, clothes and ornaments, as was appropriate to each. But, now, in this very life, her hair is dishevelled, her body is smeared with layers of dirt, and all the limbs of her body are shrivelled by pains such as of hunger. She wears a worn out strip of cloth and the region of her hips is covered with a very dirty and ragged garment that had become the home of hundreds of lice. Become the lowest in the entire city, she performs work for wages in the houses of others and suffers great pain and dejection. Ah ! the reversal of fortune ! Ah ! fickle is the abundance of enjoyment ! Ah ! the variety of the effect of actions !" She also said :

"She, who formerly went to this street-entrance like a divine damsel, wearing garments of fine cloth, etc., and adorned with all ornaments, that very woman through the reversal of fortune now goes to it thus, wearing a worn out and ragged garment, her limbs smeared with dirt. (1) & (2)

Formerly, like a divine maiden, she was nectar to the eyes of men. Now seeing her like a female ghost (Pretī), the mind shudders. (3)

Formerly, with an abundance of wealth, she was the foremost in the city. Today, that very woman has reached the extreme lowliness of even the wretched. (4)

She who formerly did enjoy great abundance with delight, today, arrived at this condition, grieves in pain. (5)

Ah ! the wickedness of transmigration. Ah ! the fickleness of abundance, that she having thus been in comfort is now the receptacle for sorrow !" (6)

[88] Thereupon, the caravan leader's wife together with that handmaid, and following behind her, began to work for wages at the houses of others. But on account of the supremacy of the demerit of the boy Virūpa, she obtained a lesser sum of money each day, till at last she did not obtain anything though having set herself to work throughout the day till sunset; and finally no one gave any work. Now, the caravan leader's wife began to converse with her handmaid: "Perhaps now no one will even give us work ? Let us by all means go begging for alms." They took a bowl and began to go begging for alms. When the boy Virūpa became able to go about, his mother said: "Son, now, you eat after begging for alms yourself", and gave him a bowl. He took that bowl and went to the street. Seeing him, whose skin was quite black and unpleasant, who was extremely disfigured and had a body that was marred by the eighteen blemishes, people turned their faces completely away from him and passed on with their faces turned downwards. Those, to the door of whose houses he went, having smelled that very disagreeable odour from his body closed their nostrils immediately, beat him with sticks, gravel, etc., and drove him out, saying: "Quickly go away from here". He was like a restless insect from the cess-pool of the city, and wherever he went was beaten with sticks, stones, gravel, etc., and with his broken bowl, he came crying to his

mother and becoming even more grieved began to lament. Thereupon, seeing him and being distressed, she beat upon her breasts and said:

"Ah, alas ! Whom could you have offended, O son, that he should set aside compassion and strike you, grieved as you are? (1)

Then, the boy Virūpa, sobbing aloud, said:

"They, to the door of whose houses I go a-begging, beat me with gravel, stones and sticks, etc." (2)

[89] Having heard that, the caravan leader's wife embraced the boy Virūpa upon his neck, and weeping aloud, said:

"Surely, you have committed a terrible sin, O son, in other births, whereby, though without a fault, you are thus severely beaten by others. (1)

O shame ! Alas ! O !

Seeing this one that is extremely unpleasant, deprived of all happiness, wretched and begging, no compassion arose in the mind. (2)

Ah ! smitten am I; I am ruined. Who, O son, broke the bowl of you that, shattered in body, subsists by alms alone ? (3)

Setting aside compassion, who, O son, broke the bowl today of you that, separated from father and mother, art fallen from the status of a householder ? (4)

Who broke the bowl of you, deprived of well-wishers - friend, protector and parent -, and whose entire family is destroyed ? (5)

Alas, son, who displayed his valour against you, sickly and wretched? Alas, you are smitten, dear son, by the effect of your own previous actions.¹ (6)

Alas, son, gentle and good ! Whose heart does compassion not enter ? Tell me, now, whose heart is hard as iron and stone ?² (7)

Alas, how does the mind of man contrive to strike you down, wretched, smitten in a hundred ways, going about for alms, and distressed by pain ? (8)

Exhausted by hunger and thirst, destitute of all abundance, distressed by disease and pain, and smitten that you are, who strives to smite you ? (9)

[89] 1. The Skt. stanza here is corrupt. See Skt. text [89] n.10.

2. The Skt. stanza here is corrupt. See Skt. text [89] n.14.

Seeing you miserable, sad-faced, weeping, tormented by hunger and with a parched throat, who has not shown compassion to you ? (10)

How is it that you are beaten, O son, by people bewildered by the intoxication of the pride of birth ? Who, today, abandoned compassion towards you that are extremely pained and overcome by disease ? (11)

Alas ! even that little food which you, tormented by hunger, collected by begging for alms, is now eaten by dogs and crows. (12)

Alas ! Son, unfortunate one, what do I now do for you ? Formerly having committed sins, you are smitten by the consequences of evil deeds.³" (13)

[90] Lamenting over herself thus in many ways, she embraced her son Virūpa, whose limbs were smeared with streams of blood, and laid him in front of that destroyed lying-in chamber on a piece of ground that was covered with a profusion of rubbish, pebbles, excrement, stumps and prickles, and began to stroke him very gently with her hand. There, she saw going along the middle of the street various sons of merchants and of caravan leaders as well as other eminent brahmins and householders whose bodies were adorned in garments of fine cotton from Kāsi, of koṭambaka cloth and of fine silk, all very expensive and variegated clothes, with variegated ornaments of beautiful necklaces, chains, bangles, bracelets, ear-rings, and full and half necklaces. Their figures were decorated with clusters of manifold full-blown and fragrant flowers. Seeing them, her own very wretched state, and her son Virūpa who was thus very sad-faced, she heaved a long and hot sigh and, with her eyes filled with tears, said aloud in very pitiful words:

"Having come into being in a very great family full of many hundreds of abundances and resembling the ocean with its treasures, and having enjoyed great comfort we have now become partakers of misfortune, dwelling in the midst of rubbish. Even with great hardship, we do not obtain food and are hungry. (1 and 2)

Emitting sounds such as "Ah !" or "Alas ! we are smitten !" we have entered the reservoir of streams of the water of poverty, the ocean of sorrow, frightful with its waves of the water of pain and filled with hundreds of savage sharks of repentance. (3)

[89] 3. See Skt. text [89] n.17 and n.19.

We have arrived upon the river of poverty, filled with thousands of crocodiles of misfortune, restless with frightful billows of waves of calamities, and violent with its dangers of being attacked by major diseases. (4)

We have come upon the abode of the sorrows of poverty, filled with hundreds of dwellings of birds of sorrow, with bowers filled with the echo of lions of repentance, and bestrewn with rocks of pain and prickles of disease. (5)

Surely we did not formerly give alms to the good, our thoughts astray on account of negligence, that now, in this world, wretched and unfortunate we should ever look upon arrogant faces. (6)

Deluded, we did not, for the most part, give alms to the wretched deserted by fortune, whereby we have become destitute of even a mere shelter, whence, wretched, we have come upon a more severe disaster. (7)

Surely having met esteemed teachers upon earth, they were not honoured and respected, whereby partaking of adversity we have now indeed become subject to the disrespect of the people. (8)

Surely many self-controlled ones were beaten up by us in previous births, whereby these people beat us with stones and clods of earth. (9)

Surely venerable people have formerly been subjected to our abuse, that we have, indeed, become wholly subject to the abuse of the world. (10)

Surely an elder was formerly reduced to contempt, that we have thus come upon contempt that is wretched and quite dreadful. (11)

We have not given garments to guests in a former birth, whereby we have no garments now. (12)

Many people have we made full of cries of lamentation, whereby indeed we cry for long, pained and devoid of kinsmen. (13)

A bed covered with a variegated covering was not formerly given away, whereby we sleep upon the surface of the earth bestrewn with gravel and stones. (14)

Nor were splendid seats offered to the perfected ones, whereby the earth is our seat full of many a prickle. (15)

Formerly we did not give away a pair of sandals nor a comfortable carriage whereby we roam upon the surface of the earth overspread with prickles. (16)

Nor indeed, on account of avarice for abodes, did we generally give even a mere dwelling in a residence to people who requested it, whereby we are come upon a heap of rubbish whose central region is radiant with the streaming rays of the sun. (17)

Formerly, having looked at them whose minds were desirous of drink, their mouths and cheeks dried up and throats parched, we did not in this world, surely, give them water that was quite cool; whereby we are now with mouths excessively dry. (18)

Nor indeed was food given to mendicants and to the wretched; nor were relatives, well-wishers or kinsmen honoured and regaled with all sorts of food. Thereby, we wander about here deprived of food. (19)

Those skilled in the accomplishment of the welfare of others were surely irritated in quite a number of ways by us in our different lives; whereby here even now, in an inferior world, we are become very much a receptacle for abuse. (20)

Surely, many virtuous ones too were beaten up by us out of intoxication by the pride of superior birth, whereby we are now become subject to coarse hardship. (21)

We did not formerly give the medicament which dispels all fear of sickness in this very ocean of transmigration; whereby we are oppressed by disease. (22)

Father and friends were not bathed, nor mother; elders were not gratified, nor the miserable; whereby we are accordingly born in this world deprived of water for washing and drink, smitten by misfortune, subject to hundreds of sufferings and devoid of a protector. (23)

Exhausted by hunger and thirst, deprived of food and clothing, and tormented by disease and pain, who, indeed, would protect the two of us ? (24)

Whose slaves do we become today, or whose attendants; who would today give us our life that is very difficult to obtain in this world ? (25)

Alas ! painful indeed is poverty, and alas ! the state of not having performed meritorious deeds ! that even in such a flourishing city there is not a protector of us two." (26)
Her mind afflicted with hunger, the caravan leader's wife remained there lamenting over herself in this and other ways.

[91] The caravan leader Karṇa, his ship destroyed in the great ocean, somehow found a plank and, accompanied by a lad, returned coming out of the water onto the land. Wandering about for alms with great hardship, he came to the capital city of Bandhumatī. There, he took shelter for the night in a field outside the city. In that place was a certain hired labourer as caretaker of the field, and he recognized him. It occurred to him: "Here is the caravan leader, his body quite emaciated and his entire store of wealth destroyed, arrived in the company of a lad. So, how will I inform him of the news regarding his house? However, he will come to know of it himself." Having observed thus, he gave him water for washing his hands and presented him with a couple of bean-cakes. Thereupon, the caravan leader Karṇa, put one bean-cake aside. Thinking: "Let me not enter the house empty-handed", he entrusted one to the hands of the boy and dividing the other into quarters, ate it together with that boy as they had had no food. On another day the caravan leader Karṇa, taking that bean-cake, entered the capital city of Bandhumatī and proceeded towards his house. His body was extremely rugged and emaciated. He was possessed merely of a single garment that was very dirty.

[92] Virūpa, too, at the very time of day-break, his face emaciated through hunger and thirst, thought: "Unfortunate as I am, what is the use of remaining here or of continuing to live? I shall go away and commit suicide." He told his mother: "Mother, I am going to my father's park", and set out towards that park.

[93] The caravan leader Karṇa, too, went to the vicinity of his house and looked at what was destroyed a while since, the remaining heap of bricks bearing the colour of the cemetery. Seeing it, and again thinking: "What is this?" he entered that ruined lying-in chamber. There he saw his wife staying with the female slave. Her face was quite emaciated and wretched, the region of her hips was clothed in a dirty piece of garment, and her limbs were besmeared with masses of filth. Again, having seen her, he said: "Alas! what is this?" and, fainted, fell upon the ground. Being touched by the cold wind he regained consciousness after a while, and having gone up to his wife¹, began to cry out aloud saying: "What is this?"

[93] 1. Translated according to Tb. See Skt. text [93] n.3.

Then, having received the tidings from his wife, he heaved a long and hot sigh and said: "Surely, I have not performed acts of homage towards those worthy of gifts, whence this misfortune for me. So, what shall I now do here ? To whom do I go for refuge ? Whose face am I to look upon ? Who in the world is compassionate towards the destitute and the wretched ? Owing to whom will I cross over this mighty ocean of poverty ? Owing to whom shall I wash off such a mire of misfortune ? Owing to whom shall I cross over this endless stream of sorrow ? Owing to whom, shall I vanquish this enemy of poverty ? Owing to whom shall I uproot this creeper of poverty, the source of all sorrows ? Owing to whom, shall I root out this tree of poverty ? Owing to whom shall I banish this great demon of poverty with its face with the terrible tusks of the pangs of hunger and its frightful roar of "Alas, Alas" ? Owing to whom shall I overcome this great wrestler of poverty ? Owing to whom shall I extinguish this fire of poverty with its flames kindled by hunger and thirst ? Owing to whom shall I tame this great elephant of poverty, haughty with misfortunes ? Owing to whom shall I render free from poison this great serpent of poverty with its poison-hiss of the manifold vexations of suffering ? Owing to whom shall I ward off this great warrior of poverty that plunders all one's possessions ? Owing to whom shall I sunder this shackle of poverty, tight with every pain ? Owing to whom shall I step beyond this prison of poverty ? Owing to whom shall I cleave this door-panel of poverty ? Owing to whom shall I make this Death of poverty full of despair ? Owing to whom shall I pass over this flood of dejection ? Owing to whom shall I come out from this great desert of poverty ?" He cried out thus in manifold ways in piteous, wretched and faltering words.

[94] Now, there is nothing that is not known, not seen, not understood, or not comprehended by the Awakened, the Fortunate Ones.¹ It is natural for them to survey the world with the eye of the Awakened One, for three nights and three days, and see:

[94] 1. The Skt. text of this passage is very corrupt. It is clear, however, that what follows here is a eulogy of the Buddhas.

[95] "Who is declining ? Who is improving ? Who has met with hardship ? Who has met with danger ? Who has met with distress ? Who has met with hardship, danger and distress ? Who is headed for hell ? Who is prone to hell ? Who is inclined towards hell ? Today, who is to be raised up by me from the great ocean of transmigration ? Who, that is being injured by the great demon of the impurities, is to be liberated by me today ? Who that is being attacked by the serpents of poverty is to be protected by me today ? Who, with his body inflamed by the fire of hatred, is to be sprinkled by me today with a shower of the Good Law ? Who, with his mental dispositions entered into the great darkness of delusion, is to be placed by me, today, upon the excellent peak of concentration which is unsurpassed and possessed of an illumination which is not at all gloomy ? To whom should I, today, teach the eight-fold medicine of the good path, which brings about the destruction of all sorrow. To whom should I today declare the complete breaking open of the door-panel of poverty ? Who that has eyes obstructed by the darkness of ignorance should today be given the ointment of knowledge by me ? Who is to be liberated, today, from the bond of the mighty shackles?" He also said:

"The ocean, the abode of sea-monsters, may indeed overshoot the coast-line; but the Awakened One will not disregard an opportunity on behalf of the children susceptible to instruction." (1)

[96] Now, the Fortunate, the Fully Awakened One, Vipasyin, looked upon this whole world and saw the caravan leader sunk in the mire of the misfortunes of excessive poverty and lamenting exceedingly over himself. Seeing him and moved at heart by great compassion, taking his bowl and donning his robes, he came out of the forest of Bandhumatī and proceeded to the city of Bandhumatī. Seeing the Fully Awakened One, Vipasyin, entering the capital city of Bandhumatī for alms, the king, ministers, merchants, brahmins, householders, citizens and caravan leaders, many hundreds of thousands of beings, each one with the thought: "Here is the Fortunate, the Fully Awakened One, Vipasyin, entering the city for alms, I alone will fill this bowl of the Fortunate One", stood by with hard and soft foods.

[97] Now, the Fortunate, the Fully Awakened One, Vipāśyin, with his mind composed and out of compassion for the caravan leader Karṇa, came on foot through the middle of the street to that ruined lying-in chamber of the caravan leader Karṇa. His body was radiant with a lustre that was greater than that of the newly risen sun. He was like the full autumnal moon enveloped in a streak of twilight cloud. He was, as it were, the Tree of Plenty from the pleasure-garden of the city of the Gods. He was like a golden sacrificial post adorned with a creeper of the coral tree of ambrosia. He was like an oil lamp placed upon a golden bowl. He was like the mountain of jewels inlaid with many varied sprouts of jewels that had come forth. He was like a royal goose powdered with the golden pollen of lotuses. He was like Airāvata adorned with the pollen of the lotuses of the Mandākinī. He was like a lion plastered with red orpiment. His figure was resplendent as if it were the heap of glory of the entire world. The soles of his feet were brightly decorated with extremely well-formed chariot wheels. They were very delicate and soft as freshly blossomed lotuses. They were adorned with the śrīvatsa, svastika, nandyāvarta, vardhamāna, and fish symbols. The toe-nails of his feet were very bright, being encompassed by rays red like the orb of the newly risen moon, and were prominent, beautiful, well-set, of singular lustre and very clear. The toes were spread out, rounded, long, well-formed, peerless and adorned with rows of tilaka marks upon their nails, and the heels were soft, delicate, and agreeable to the touch like cotton. Shining intensely in his glory like the sun in the vault of the sky, he illuminated this entire world.

[98] Thereupon, the Fully Awakened One, Vipāśyin, discharged a radiance by which that ruined lying-in chamber suddenly became possessed of a radiance of molten gold both within and without. The radiance abounded in the colour of extremely purified liquid gold. It surpassed a thousand flashes of lightning; in its redness it was like the fire kindled with the pouring of showers of butter oblations; like full-blown Kiṃśuka, Aśoka, red-lotus, Kuraṅṅa, and Karavīra; like the twilight clouds; like Campaka, the sap

of the Kusumbha; like the palate of an elephant, and like rubies. Seeing it, the caravan leader Karṇa arose wondering "What is this?", and saw the Fortunate, the Fully Awakened One, Vipasyin, his figure adorned with the thirty-two marks of a great man. He was, as it were, the embodiment of the Law. He was like the sacrificial-fire sprinkled with oblations. His body was covered with a halo of lustre the colour of refined liquid gold, karnikāra, kuṅkuma, kusumbha, haritāla, manaḥsilā, red-lotus, tinted clouds of autumn twilights, necks of peacocks, clouds, onyx, royal fillets, Hinguluka, Atimuktaka, and Kuraṅṭaka. On looking at him, there arose great faith in the caravan leader Karṇa. Thinking "What shall I give the Fortunate One?", he surveyed his possessions and saw that single bean-cake. Taking it, he said to his wife: "Good lady, I brought this bean-cake thinking that I should not indeed enter the house empty-handed. Now, this Fortunate One, the Fully Awakened One, Vipasyin, is most worthy of gifts and compassionate towards the wretched and the miserable. The seed of a gift, though small, bestowed hereupon, eradicates the misfortune of poverty. I will therefore give this bean-cake to the Fortunate One." She replied: "Noble sir, it is excellent. Please do so. Even this much root of merit will be a cause for happiness in our transmigrations."

[99] After she said thus, the caravan leader reflected: "This bean-cake is small. How can I, having been such in this very city, now make such a limited gift to the Fortunate One, while the king, ministers, brahmins, householders and citizens look on. However, I will give it wrapped in a leaf, thus I will not be found out." Thinking thus, he entered that ruined lying-in chamber and began to look for a leaf, but could find none. Then that caravan leader, even more dejected at heart, heaved a long and hot sigh, saying: "Ah, alas ! So unfortunate am I." Suddenly, having emerged from that ruined lying-in chamber, with a great surge of faith, he put that bean-cake in the bowl of the Fully Awakened One, Vipasyin. Having put it, he fell at his feet and began to make an earnest wish: "O, Fortunate One, by this root of merit, the giving of a meritorious gift, from this very birth onwards, may I never even for a single day, be poor. May I be

very rich, replete with ingredients of wealth and means."

Immediately, at the very moment the caravan leader Karṇa fell at the feet of the Fully Awakened One, Vipāśyin, that most ugly emaciatedness of his disappeared and the lustre of his former complexion returned.

[100] Then, after making his earnest wish, the caravan leader Karṇa arose, and the Fully Awakened One, Vipāśyin, returning thence, went to the forest of Bandhumatī. Now, the caravan leader Karṇa was recognized by the merchants and caravan leaders of Bandhumatī. Thereupon, a certain caravan leader said this to the citizens: "Sirs, we are not indifferent to the caravan leader Karṇa who is impoverished"; and spreading a cloth he added: "Sirs, it is possible for one to be rescued by many, but not many by one. So, please place whatever any of you wish to give away upon this cloth." When he said so, many hundreds of thousands of ornaments such as necklaces, chains, bangles, bracelets, ear-rings, full and half necklaces and rings were made over to him by many a person; as were also many hundreds of thousands of pairs of garments of Kāśī, Dukūla, Koṭambaka, Kauśeya and Aparāntaka cloth, fine, of very great expense and splendid. There arose for him at that very moment a very large heap of clothes and ornaments. Then, the caravan leader Karṇa looked at that wealth, and said to his wife: "Good lady, look, the shoot of the seed of a gift upon a good field has made its appearance." She, too, becoming happy and joyous, bowed to the Fully Awakened One, Vipāśyin, and began to take those clothes and ornaments into that ruined lying-in chamber.

[101] The lad, Virūpa, too, entered that park belonging to his father and, his mind tormented by the pain of hunger, and grieving again and again over that great deformity of his, reflected: "I am a doer of evil. Great hardship is my lot. I am greatly deformed and inauspicious to look at. What is the use of my living? By all means I will kill myself." Thus depressed in mind, he immediately climbed upon the topmost branch of a Pāṭalā tree. The branch of the tree broke, and immediately falling down with it he remained afflicted by pain.

[102] Now, there is nothing that is not known, not seen, not understood or not comprehended by the Awakened, the Fortunate Ones. The Fully Awakened One, Vipāśyin, saw with the pure, superhuman and divine eye of an Awakened One, the lad Virūpa who was thus pained. Seeing him and being moved by great compassion, he went to that park by magic power, and discharged a radiance from his body. The rays of compassion of the Fortunate One accumulated over hundreds of thousands of kalpas were discharged. Indeed, at the mere touch of them, what feeling of bodily pain Virūpa had, vanished, and that pain of hunger and thirst was allayed. Getting up immediately, he saw the Fully Awakened One, Vipāśyin, a sight difficult to obtain within hundreds of thousands of crores of niyutas of kalpas, radiant with his body resplendent with the thirty-two marks of a great being. With the sight of him, there arose in him great faith towards the Fully Awakened, the Fortunate One, Vipāśyin. He was covered in a piece of cloth a cubit in length and the colour of tumeric. Overcome by faith, he took it off his body and with a great surge of faith immediately put it upon the Teacher, Vipāśyin, together with a Karṇikāra flower. The Tathāgata, the Arhat, the Fully Awakened, the Fortunate One, Vipāśyin, exercised his power in such a way that the piece of cloth being transformed to the size of his body, he caused it to cover his body. The Karṇikāra flower, too, having become the size of a cart-wheel, stood above him like an umbrella. Having seen that, very great faith arose in the lad Virūpa. With a great surge of faith, he fell at the feet of the Fully Awakened One, Vipāśyin, and in a loud voice, began to make an earnest wish:

"By this gift, here in this world, O best of Men, may I cast aside ugliness and obtain handsomeness from today onwards. (1)

Of a golden complexion and dressed in clothes of a golden hue, may there be the fragrance of sandal and blue-lotus from my body and my mouth. (2)

May I be a Fully Awakened One, possessed of a sheen of golden hue, captivating the mind of all the world, freed from all disease and a master of the purport of all the śāstras; (3)

meaningful in every word, free from all that is evil; all-supreme, and all-seeing, and adorned in all manner; (4)

all aims accomplished, devoted to all beings, possessed of all pure virtues, glorious, endowed with all wealth and happy." (5)

[103] Now, even as he made this earnest wish, that ugliness of the lad Virūpa disappeared suddenly. He became handsome, charming and pleasant; the skin of his limbs was of a golden colour. His body was immediately covered with clothes of a golden hue that came unexpectedly through the sky, as well as with excellent ornaments of great value such as bracelets and ear-rings. The gods let fall a great shower of flowers such as the karṇikāra, blue-lotus, campaka, red-lotus, white water-lily and māṇḍāraka. Also discharged was a divine shower of powdered sandal, aloe, saffron and Tamāla leaves. They proclaimed: "Ah ! there has arisen a desirable and excellent sprout of the seed of a gift made to the Tathāgata". That entire park remained flooded knee-deep with that divine shower of flowers and powder. Then the Fortunate One, the Fully Awakened One, Vipāśyin departed from that park and went to the forest Bandhumatī.

[104] The caravan leader Karṇa said to his wife: "Good lady, where has our son, on account of whom we had such misfortune, gone ?" She replied: "He said 'I am going to the park'. Therefore, go quickly, lest being distressed in mind, he kills himself there." The caravan leader Karṇa said: "What is the name of our son and what is he like ?" She replied: "Noble sir, he is very ugly to look at and is called Virūpa." Then the caravan leader, employing a quick gait, went to that park. There, he saw the boy, Virūpa, with his golden coloured body covered with very expensive, fine and golden-yellow clothes. He was adorned with all ornaments, quite enchanting to look at and radiant with extreme glory like a divine boy. Having seen him he remarked: "Ah, fortunate is he of whom this is the son", and asked that boy: "Child, whose son are you ?" He replied: "There is the caravan leader Karṇa by name; I am his son." The caravan leader Karṇa observed: "I am being rebuked by this boy". Thinking thus, his curiosity greatly increased and looking at him without winking, he again asked that boy: "Ho, boy, tell me truly, whose son are you ?" Virūpa replied: "What is there to doubt here ? Truly, I am the son of the caravan leader Karṇa". He remarked: "Alas ! I am subjected to much ridicule",

and thinking thus he said: "Boy, I have heard that he is very ugly, but you are handsome. So, by what means has this handsomeness of yours come about?"

[105] The boy Virūpa, his eyes dilated with joy, said in a loud voice:-

"Today, my mind tormented by the fire of the pains of poverty, I climbed the topmost branch of a tree and hurled myself down. (1)

Fallen down and pained by the fracture of limbs, I became unconscious, and for a mere moment I remained motionless and breathless. (2)

Thereupon, the Awakened One, Vipasyin, compassionate indeed towards beings, the protector, came to this park out of compassion for me; (3)

bearing the thirty-two marks, with his skin resembling the colour of purified gold and filling the ten quarters with rays of liquid gold. (4)

This whole body of mine was gladdened being merely touched by his cool radiance, an unequalled stream of nectar. (5)

That very moment, my pain resulting from hunger, thirst and the fall as well as all my inauspiciousness was allayed. I also regained consciousness. (6)

Thinking "What is this?" I stood up. Then, I saw the sage, extremely charming, the abode of the splendour of beings. (7)

Having seen this jewel, worthy of being seen, the protector, illuminating all the quarters with extreme glory, then faith arose in me. (8)

Then, delighted at heart and with extreme joy, I cast upon him a small piece of clothing that was the colour of tumeric. (9)

I also cast upon him of true penance, one flower of the Karpikāra; and it stood over the sage like an umbrella. (10)

Then, too, delighted at heart, I fell at his feet and, full of faith, made this earnest wish: (11)

'By this gift, O protector, may I, this very day, cast off this ugliness and indeed become handsome, in the ocean of existence. (12)

Dressed in clothes of a golden hue, and covered with golden-yellow, may there be the fragrance of sandal and blue-lotus from my body and my mouth.' (13)

Thus this earnest wish was made by me; and there arose for me this figure having such a colour and attractive. (14)

That very moment, today, there suddenly manifested upon my body clothes of great value and very soft and yellow. (15)

From the sky the gods discharged this shower of flowers, and the powder of sandal and aloe, tamāla, tagara, etc. (16)

There was a great sound of "Ah, ah", as well as the pleasant drum; the sound arose saying "Homage to thee, the Fortunate, the Awakened One." (17)

Today, having performed this meritorious deed, there appeared for me this figure of such a sort, agreeable and having the colour of gold." (18)

[106] Having listened to this, the caravan leader Karṇa, with all the hairs on his body bristling with faith, immediately bowed repeatedly with folded palms to the Tathāgata Vipāśyin. Full of joy and gladness he looked at his handsome son with unwinking eyes and said: "Son, come, let us go". Then the handsome boy, full of regard with the thought "This is my father", made obeisance at his feet, welcomed him and set out towards home with his father.

[107] The insight of Śakra prevails over the world below. It occurred to him thus: "This caravan leader, Karṇa, has performed his duties towards the Fortunate, the Awakened One. Therefore, he does not deserve to dwell in a grass-hut". Having observed thus, he addressed the divinity Viśvakarman: "Go, Viśvakarman, create for the caravan leader Karṇa a house made of the four precious materials and having four entrances and four storeys." Then, Viśvakarman, agreed with Śakra, the lord of the gods, and at that very moment came to the capital city of Bandhumatī and created an excellent house. It was provided with pillars of bricks made of the four precious materials. It had lofty and splendid watch-towers, windows, turrets and cornices, well laid out with subsidiary boards and ivory pegs. It had four very tall storeys. Its doors were adorned with very beautiful portals. Above it were raised parasols, flags and banners white as lotus-fibres, moon-beams, a heap of snow, or a mass of autumn clouds. Upon it were cast clusters of garlands of cloth. It had become

the abode, as it were, of the entire ornamentation of that excellent city. Its entrance was adorned with coppery-red mango sprouts, freshly sprouted and gleaming like gold. Its gates were adorned with jars completely filled with cool water that had eight properties. It was being filled with many thousands of treasures, replete with unlimited precious substances such as silver, cats' eyes, crystal, coral, sapphires and deep blue sapphires. It was also completely filled with all other priceless materials and implements.

[108] Now, the caravan leader, Karṇa, came home. Thrilled, pleased and delighted, his wife received him with water from a golden pitcher, and said to him: "Noble sir ! by the power of your merit someone has created for us such an excellent mansion". Then, the caravan leader Karṇa looked at that excellent mansion and became greatly joyous and cheerful. With horripilation produced an account of the faith that greatly arose within him towards the Fortunate, the Awakened One, he made salutation with palms folded upon his head and said: "Homage be to him, the Fortunate One, the Tathāgata, the Worthy One, the Fully Awakened One, the imponderable wish-fulfilling gem, the supreme field of merit." His lotus-face filled with delight, he declared:

"Ah, the field consisting of merit, devoid of all evil; the seed placed therein by me is immediately productive of fruit. (1)

How incongruous are that limited gift of mine devoid of all perfection and this house beautiful, lofty and made of gold and precious materials ? (2)

How incongruous are that house of mine with only its walls remaining, the augmentor of grief, and this, white as the moon-beams free of clouds. ? (3)

How incongruous are that house which has openings made by rats and insects as its windows, and this, with windows of many excellent jewels ? (4)

How incongruous are that house of old, pervaded by angry dogs and abounding in prickles and impurities, and this splendid one heaped up with jewels ? (5)

How incongruous are that with the slough of snakes for draping cloths, and this draped with a wealth of fine cloth and variegated chowries ? (6)

How incongruous are that house with heaps of white bones brought by dogs, and this decorated with discharged heaps of fragrant and excellent flowers ? (7)

How incongruous are that house with its floor ever bestrewn with streams of tears of grief, and this with sandal sprinkled with water fragrant with musk ? (8)

How incongruous are that house with portals burnt by flames of fire and bearing the dirt of crows, and this decorated with gold, pure jewels and garlands of pearls ? (9)

How incongruous are that house protected by a broken gate with a single panel, and this covered with crystal and equipped with folded panels ? (10)

How incongruous are that house of mine, a ruined lying-in chamber, long destroyed, and this adorned with turrets and pillars made of jewels ? (11)

How incongruous are that quadrangle filled with the sound of lamentation, and this filled with the sound of musical instruments and notes of the lute ? (12)

How incongruous are that house of old filled with heaps of dust and skulls, and this with its interior piled up with heaps of many brilliant jewels ? (13)

How incongruous are that with all its pegs and connexions fallen apart, and this mighty one of crystal inlaid with sapphire ? (14)

How incongruous is that devoid of seats and with bricks as the only resort, and this possessed of hundreds of variegated, cloth-filled pillows ? (15)

How incongruous are that bed upon the surface of the ground bestrewn with gravel, and this magnificent bed with large curtains ? (16)

How incongruous are that bed of mine spread with grass upon the ground and very rough, and this now spread with cotton and very charming ? (17)

How incongruous are that house with its interior filled with dogs and stinking, and this residence with its inner apartments perfumed with sweet smells ? (18)

How incongruous are that house of old covered with ragged strips of cloth inside and out, and this, splendid and charming with decorations of various fine jewels ? (19)

How incongruous are that trailed with hundreds of white lines of the dung of crows, and this decorated with many large garlands of pearls ? (20)

How incongruous are that house with hands uplifted with cries of lamentations full of grief, and this ornamented with the raising of spotless parasols and banners ? (21)

Homage be unto him the protector, the field of merit, the saviour, on account of whom, this very day, I have crossed over the ocean of poverty. (22)

Homage be unto the protector of the world, the omniscient Vipāśyin, on account of whom, this very day, I have obtained such abundance; (23)

on account of whom, this very day, I have obtained a unique mansion, like Vaijayanta, beyond imagination, and ornamented with many excellences. (24)

Having encountered that teacher, a mansion was obtained tall as the peak of Kailāsa, lofty and white as the autumn moon. (25)

This very day, having been destitute of a protector in this city and subject to the sufferings of poverty, this very day I have become pre-eminent among all those possessed of great wealth. (26)

Since the seed, as soon as planted, produced results for me this very day, who ought not to pay homage to that lord, the best in the world ?" (27)

[109] Then, the caravan leader Karṇa, his thoughts overcome by an intense surge of faith, observed: "I obtained this wealth on account of the Fortunate One. What if I firstly conduct the Fortunate One, the Tathāgata, Vipāśyin, into this house and make him partake of food together with the host of disciples.¹" Thinking thus, he

[109] 1. BCH has a lengthy interpolation here pertaining to the caitya observance. T, however, has a corrupt passage describing in greater detail the story of the caravan leader Karṇa and the lad who accompanied him after their shipwreck:

"The caravan leader Karṇa went to where the Fully Awakened One, Vipāśyin, was and bowing with his head at the feet of the Tathāgata, Vipāśyin, said: "Tomorrow may the Fortunate One, together with the company of monks, accept alms at my house." The Fortunate One accepted his invitation by remaining silent. Then the caravan leader Karṇa, understanding the acceptance of his invitation by the silence of the Fortunate One, departed from his presence. That very night he prepared pure and excellent food and drink. He arose quite early,

[109] 1. (contd)

arranged seats, set up water-pots and informed the Fortunate One by messenger that it was time, saying: "It is time, the food is ready if you please." Then, in the forenoon, the Fortunate One got dressed, took his bowl and robes and, surrounded and accompanied by the company of monks, went to the house of the caravan leader Karṇa. The caravan leader Karṇa washed the feet of the company of monks headed by the Awakened One, with sandal-water. The Fortunate One, his hands and feet washed, sat before the company of monks upon the seat prepared for him. The caravan leader Karṇa observing that the company of monks headed by the Awakened One were comfortably seated, refreshed and entertained them with pure and excellent food and drink served with his own hands. Having done so, and observing that the Fortunate, the Awakened One, Vipāśyin, had finished his meal along with the company of monks, he washed their hands, removed their bowls and falling at his feet began to make a firm resolve: "By this root of merit, O Fortunate One, would that I be rich and possessed of great wealth and comforts." Now, the lad Surūpa, too, gave a pair of garments each to the company of monks headed by the Awakened One and, falling at the feet of the Fortunate One, began to make a firm resolve: "By this root of merit, Sir, would that I be born in a great and rich family, a handsome and virtuous person. Having pleased such a virtuous teacher and obtained ordainment in the well enunciated law and discipline, may I become a teacher of all the world, an Awakened One." Then, the caravan leader Karṇa, together with his wife and child and attendants, taking lower seats, sat in front of the Fortunate One in order to listen to the law. The Fortunate One, observing their disposition and propensity and knowing their character and nature preached the law penetrating into the four noble truths in such a way that on hearing it the caravan leader, in the company of his wife and child and attendants, shattered the mountain of the heretical belief in a real personality that had risen up with its twenty peaks (of erroneous views) with the thunderbolt of wisdom and realized the fruit of entry into the stream. Having experienced the truth, he said: "What was done for us, thanks to the good friend, the Fortunate One, was not done for us, Sir, by mother, father, king, deities, departed spirits, ascetics, brāhmaṇas, beloved ones or the host of kinsmen and friends. We have been rescued from life among hells, animals and departed spirits. A foothold has been established among gods and men. The wilderness of suffering has been terminated." Now, the Fully Awakened One, Vipāśyin, departed after having instructed, incited, inflamed and delighted the caravan leader Karṇa, together with his wife and child and attendants, with a religious discourse. Thus he became much more inclined towards the Awakened One, bent upon the law and partial towards the community of monks. Again, the caravan leader Karṇa, called repeatedly to mind the Tathāgata Vipāśyin.

[Here occur four stanzas which are quite corrupt. It is quite clear, however, that they are meant to eulogize the Buddha.]

Seeing him, the boy who had accompanied Karṇa, was amazed and reflected: "That the caravan leader enjoyed such abundance is all

invited the Tathāgata, Vipāśyin, together with the company of disciples, into his house with great honour and having fed them for seven days with food of excellent taste, fell at his feet and presented him with all requisites for as long as he lived.

[110] Now, on another day, that hired servant, caretaker of a field, took a bowl of food duly given him by his master and set out to the field early in the morning. On his way he heard from a certain lay devotee that the caravan leader Karṇa, having presented the Fortunate, the Awakened One with a single bean-cake, had obtained such glory. On hearing this he asked that lay devotee: "O good man, what are the merits of that Fortunate One?" He replied: "Gentle sir, what power do I have to describe the specially endowed virtues of the Fortunate One! Please listen to this much in brief. That Fortunate One, the Fully Awakened One, is indeed adorned with the characteristic marks of a superior person. He has the lustre of the golden mountain (i.e. Meru). He has an excessive radiance equal to that of the sun and the moon. He is heroic, religious, tranquil in mind, eloquent, well dressed, fair-limbed, fair-faced, fair-eyed, diligent, just, patient and confident. He is a trainer and a good guide. He is a knower of good conduct and restraint, grateful, and sharp-eyed. He is composed in his sense-faculties. The horses that are his sense-faculties are well tamed. He is the great king of the law, the very best of creatures, the great protector of the world, the great banner of knowledge, the great hero of disputants, the great treasury of merit, the great source of the law, the great caravan leader, the great law-giver, the great helmsman, greatly worthy of gifts, the remover of desire, the great destroyer of delusion. He extinguishes anger, establishes people in liberation, makes them depart from evil ways, points out the true path, removes doubt, teaches the truths, stills the depravities, annihilates Evil, and rescues the world.

[109] 1.(contd)

due to the hired servant." Having thought thus he went to that hired servant and declaring the greatness of the Awakened One said this: "O great man, due to you the caravan leader Karṇa has enjoyed great abundance."

"Be there homage ever to that lord of conquerors, [Here follows about two lines of corrupt text. For the continuation of this eulogy thereafter, see [110] n.3.]

He is honoured by Brahman and revered by Śakra. He is superior to all the world, brings profit to all the world, is supreme of all beings, brings to an end all suffering and is all-knowing. He is expert in conduct and discipline and has transcended all evil influences. He is not overcome by the best of debators and not led astray by all faults. He is engaged in the welfare of all. He is handsome, virtuous, intent on meditation, courageous and possessed of wisdom. He is likewise free from desire, free from sickness and free of artifice, and has a disposition free of trouble. He teaches the means of the destruction of activity. He is kindly disposed towards all beings, free from evil, full of zealous application, unsurpassed, a guide and an instructor. He is the great physician of those that are tormented by the disease of the depravities. He is self-existent, all-pervading, self-restrained, and of immeasurable power. He is modest in deeds, quite contented, aware of time and purpose and wise. He has overcome the enemy of the depravities. The fires (of lust, hatred and delusion) are extinguished within him. He has an imperturbable nature. He is greatly worthy of gifts. Seeing the world greatly suffering and sunk in the mire of ignorance, he is himself able to rescue it. With his supreme thoughts directed towards compassion for all beings in accordance with his own power¹, he gave rise firmly to thoughts such as "How shall I rescue them? How shall I free the sorrowing world? How shall I comfort the frightened? How shall I rescue the world sunk in the stream of transmigration? and How shall I refresh the world that is being consumed?" With courage, throughout hundreds of thousands of crores of former births, he gave away food, drink, shelter, footwear, victuals, parasols, chariots and seats, etc., as well as his delightful elephants, horses, wife and children and male and female servants. He also cut off his own head, eyes and flesh and gave as for instance to Indra in the guise of a falcon intending the welfare of all beings by all means. And at all times, beholding the aged, the sick, and the dying, the deluded, the perplexed and the perturbed he comforted them all himself, whether they were present before him or not.² He has attained the peaceful and highest wisdom

[110] 1. The Skt text is corrupt here; see Skt text [110] n.26
2. According to Ch. 891.a12.

after many hundreds of thousands of crores of births by practising charity, virtue, patience, courage, wisdom and meditation. Who³ is able to describe the complete virtues of that Perfectly Awakened One. He is the foremost of all beings, perfectly awakened, and renowned for his fame. His teaching is trustworthy and known for its compassion. He is full of discernment and has extensive energy. He has successfully accomplished all promises. He is free from faults. He has cast out delusion. He is tranquil, subdued, and not attached to all objects of the senses. He is the lord of the universe, that has achieved his final embodiment, and is a treasury of knowledge, adorned with the lustre of immeasurable power. The radiance of his face surpasses that of the full moon. He is ever worshipped with devotion and faith by the lord of the gods, the lord of demons, and serpents. He is of shining splendour, possesses the glory of merit and is sprung from great sages. He has the lustre of purified gold, and is the lord of the law. He has mastered the supreme laws. He is the best of beings, the protector, the most excellent, the liberated, the hero, the steadfast, and the god surpassing all other gods.

[111] Moreover:-

No one but the Buddha has such an excellent body adorned with every excellence of perfect figure and charm. (1)

There is no expounder equal to the Buddha; there is no wise man equal to the Buddha; there is no knower equal to the Buddha; there is no sage equal to the Buddha. (2)

There is no worthy receptacle equal to the Buddha; there is no one possessed of happiness equal to the Buddha; there is no one that is subdued who is equal to the Buddha; there is no lord equal to the Buddha. (3)

There is no teacher equal to the Buddha; there is no father equal to the Buddha; there is no kinsman equal to the Buddha; there is no friend equal to the Buddha. (4)

He is free from selfishness, free from intoxication, free from fear, free from fatigue, and free from evil. He has crossed the wilderness of existence, has no rival, and is free from illness. (5)

[110] 3. V resumes here; see end of [109] n.3 and [110] n.41

Charming, tranquil, pure, subdued, mindful, possessed of powers, self-controlled, and benefactor to all beings, there is no other equal to the Buddha. (6)

In short, let it therefore be duly understood that in perfect and distinct virtues there is not the like of the Buddha, even in the three worlds." (7)

[112] Having heard this, that hired servant, the hairs on his body made to stand erect through faith, suddenly begetting a rare inspiration, said to him: "The caravan leader Karṇa, with a craving, gave a bean-cake to the Fortunate One, the Tathāgata Vipāśyin who is so worthy of gifts. At that very moment, that caravan leader, thinking "May I not be poor", and having encountered the Tathāgata who was such a truly wish-fulfilling jewel, made an earnest wish which was occasioned by very limited wealth. The Fortunate One, the Tathāgata, the Worthy One, the Perfectly Awakened One, whose sight cannot be obtained even in many hundreds of thousands of millions of crores of kalpas is very good-looking, and unsurpassed. His compassion conforms to his supreme store of merit and is turned towards all beings and has been accumulated through endless hundreds of thousands of kalpas. He is compassionate towards the very miserable stung by the great serpent whose poison is the multiform evils of transmigration. He is especially dear to fallen folk, and a kinsman to those without help. I have myself not obtained wealth a long time. Should I get to present him with this limited alms-food gained by guarding the field, I will then make such an earnest wish, whereby I will become the most excellent of all beings." Immediately, at the end of his speech declaring his intent, the Fortunate One, Vipāśyin, the Perfectly Awakened One perceiving the thoughts in his mind, went by magic power and stood before him. That hired servant saw the Tathāgata, Vipāśyin, of lovely aspect, the lustre of whose body was more radiant than the radiance of the peak of the very bright and beautiful golden mountain of the gods illuminated in places by the accumulation of multitudes of rays of the newly risen sun. On seeing him, he became full of joy and gladness. With a very great surge of faith, he took that handful of rice and offered it in the bowl of the Fortunate, the Perfectly Awakened One, Vipāśyin. With an intense surge of faith he fell at his feet and began to make an earnest wish:

[113] "By this meritorious act, O protector, may I, from this birth onwards, be full of compassion, intent upon the benefit of all beings. (1)

Just as you endowed with the marks (of perfection) obtained supreme awakening, even so, may I, too, attain the unequalled awakening. (2)

Just as you preach the Law, just as you have obtained omniscience, even so, may I, too, thus obtain omniscience. (3)

Even as you subdued Māra and set in motion the wheel of the Law, may I, too, similarly subdue him and set in motion the wheel of the Law. (4)

Just as you, O protector, having yourself crossed over, help many beings across the ocean of transmigration, even so may I, too, help them across, O best of sages." (5)

Then, the Fortunate One, the Perfectly Awakened One, Vipāśyin, in a voice that was lofty and deep as that of a water-bearing rain-cloud, said aloud: "Good sir,

in this world, having overcome Māra absolutely, together with his army, formidable and springing forth from all sides, you will indeed be a teacher upon earth, Sarvārthasiddha [the One whose every purpose has been accomplished] by name, and of great might." (6)

[114] Then the Perfectly Awakened One, Vipāśyin, departed, after thus predicting unsurpassed, perfect awakening for that man. This incident spread everywhere in the capital city of Bandhumatī. Finally it was heard of by the King, Bandhumant. Having heard of it, he came himself, encouraged in mind by that accumulation of roots of merit, mounted that man upon the shoulder of an elephant and with very great honour conducted him to his palace. He sat him upon half of his throne and honoured him with a gift of half his kingdom. He said: "O great king, I do not seek wordly pleasures, therefore please permit me to go forth and practise the holy life." Given permission by the king, he went forth in the well-preached Law and discipline. There, he practised the holy life for as long as he lived and at death was reborn among the Nirmāṇarati gods. King Bandhumant, too, having died, his son was set upon the throne. He, too, died after ruling for some time and the ministers with great respect set Surūpa upon the throne. He ruled righteously for sixty thousand years and at his death was reborn among the host of Tuṣita gods.

[115] "What do you think, O great king, was he another who during that period of time was the king, Surūpa by name? Indeed, it should not be considered as such. It is this Suvarṇavarṇa, who during that period of time was the king, Surūpa by name. Because he presented a piece of garment, the colour of tumeric, to the Tathāgata, Vipasīyin, and made an earnest wish, by this ripening of that deed he enjoyed endless divine and human happiness among gods and men. Wherever he was born, his body was clothed in golden coloured garments, he had a golden body and at the time of his birth there fell showers of karṇikāra flowers. Thus, even now, so great is he by reason of his merit that though he repeatedly removed the garments from his body, that very moment another garment appeared upon his body. He who was Karṇa the caravan leader, is this same caravan leader, Divākara. She who at that period of time was the wife of the caravan leader Karṇa, is this same wife of the caravan leader, Divākara. Kaśisundarī was then the female slave, and the chief minister, Pracanda, was the male slave."

[116] Again, king Ajātasatru said this to the Elder Ānanda: "What deed, Venerable Ānanda, did the monk Suvarṇavarṇa perform, due to the ripening of which he was placed upon a stake though faultless and harmless, and having gone forth became an Arhat." The Elder Ānanda said: "Formerly, O great king, in the past, the Perfectly Awakened One, Candra by name, was born in the world. The Tathāgata, the Worthy One, the Perfectly Awakened One, endowed with wisdom and good conduct, the Sugata, world-knowing, having no superior, tamer of men worthy of being tamed, the teacher of gods and of men, the Awakened, the Fortunate One, dwelt near a certain capital city. Now, at that time, in a certain monastery was a certain monk, a preacher of the law. He preached the law to the Brahmans and householders that came to him from time to time. There arose great profit and honour for him.

[117] At a later time, a monk named Ajita, a preacher of the law possessing a ready presence of mind, and versed in diverse and charming stories, while journeying over the countryside, came to that monastery. He, too, preached the Law to the fourfold assemblies. He expounded the holy life that was excellent in the beginning, excellent in the middle, excellent at the end, of good

purport, well expressed, complete, perfect, clean and pure. He won the faith of the entire multitude of people dwelling in that village. He became the recipient of equipment consisting of robes, bowl, couch and medicines to cure the sick.

The profit and respect of that resident monk, the preacher of the law, was lost. It occurred to him thus: "The loss of my profit and respect has been brought about by the monk Ajita. So, how could there be profit and respect for me as long as he remains here? I must think of a plan that would cause his departure." Again, he reflected: "The learned are indeed fearful of the loss of respect. I should employ (a strategy that would bring about) a want of respect towards him." Having conceived thus, he told a certain Brahmin girl: "Sister, I will give you a pair of garments, slander this monk Ajita, saying "He practised unchastity together with me". She replied: "Noble one, if I were to say so, who would then marry me ? I will surely have to be looked after by my mother and father for as long as I live." He said: "I will act in such a way that it will not become known to many people. On the other hand, you may talk freely when I am seated here together with three or four other monks." She agreed to do accordingly.

[118] On another day, when that monk, the preacher of the Law, was seated together with the monks at the entrance to the cell and engaged in conversation, that Brahmin girl came and said: "Noble ones, taking you to be monks we think this place is to be approached without apprehension. So, how is it proper that I was forcibly held by this monk Ajita and deprived of my maidenhood ?" Thereupon, those monks shut their ears and said: "Sister, do not speak so. It is not fit to be heard." Then, that monk, the preacher of the Law, said: "What impropriety, what impropriety" and uttered censure of the monk Ajita. Finally, being repeated from ear to ear, it was heard by the monk Ajita. On hearing it, he said: "Who said so ?" Being told: "This monk, the preacher of the Law", he went to where that monk, the preacher of the Law, was and said: "Venerable sir, what wrong have I done to you, that you thus utter my censure ?" Angry at him, he uttered a harsh speech: "So evil a deed have you done that you deserve the stake." On hearing that, it occurred thus to the monk Ajita: "This ascetic is grieved and weakened". Thinking thus,

he took his bowl and robes, put away the bedding he had used and coming out of that monastery, set out. Seeing him set out, the monks, nuns and the mass of people resident in that village, desirous of making him return, followed after him.

[119] There arose remorse in that monk, the preacher of the Law, thinking: "I have not acted correctly in that, for the sake of profit and honour, I have performed a deed conducive to rebirth in evil states." Extremely dejected, he came out very quickly from that monastery, thinking: "I will go and ask forgiveness". Greatly distressed in mind, his miserable face wet with streams of tears, and crying out aloud like a young child, he fell at the feet of the monk Ajita while those many hundreds of thousands of Brahmins and householders looked on and began to confess his sin: "Pardon me, Venerable Sir, for I untruthfully uttered your censure, being foolish, deluded, ignorant, evil and overcome by profit and honour. Therefore, show compassion and pardon me as I confess my sin." The monk Ajita, said: "Venerable one, you are pardoned." After saying thus, extremely distressed in mind, seated near the foot of a tree, cross-legged, and holding his body erect, he concentrated upon mindfulness. Remaining just there, his thoughts melting with extreme emotion, striving, exerting, and endeavouring, he comprehended this very five-partite wheel of rebirth as evermoving - and so on up to - he became an Arhat worthy of the worship, esteem and homage of the gods including Indra and Upendra. Like a royal goose with outstretched wings, he arose into the vault of the sky, and winning the hearts of that great mass of people, began to display various miracles.

That monk, the preacher of the Law, seeing him in the vault of the sky, said: "Ah, alas ! I became angry at such a great sage" and fell upon the ground in a swoon.

[120] In the meanwhile, the Fortunate, the Perfectly Awakened One, Candraraja, his mind filled with great compassion, thinking: "Would that, indeed, this monk, the preacher of the Law, not vomit hot blood and pass away", came by magic power to that village. Then, with his hand that was marked by the wheel, Svastika and Nandyāvarta, and was webbed, which was produced by many hundreds of meritorious acts, and which brought comfort to the frightened,

the Fortunate, the Perfectly Awakened One, Candra, stroked that monk, the preacher of the Law, upon his head. As soon as he was touched by the Fortunate One, that monk regained consciousness, stood up and began to confess his sin. Now, at that time, the Fortunate, the Perfectly Awakened One, Candra, spoke these verses:

"To every man that is born, an axe is born in his mouth, by which he cuts himself when speaking bad language. (1)

He who praises him who is to be blamed, and blames him who is to be praised, accumulates evil with his mouth; by which evil he finds no joy. (2)

Trifling is this evil that one should lose his wealth by dice; here, this is a greater evil that one should corrupt his mind against the Sugatas. (3)

For they are a hundred thousand Nirarbudas, and thirty-six and five Arbudas, to which hells he who blames an Ārya goes, having employed his speech and mind sinfully. (4)

Through corruption of the mind beings go to evil states of existence; by serenity of mind beings go to good ones." (5)

Then, the Fortunate, the Perfectly Awakened One, Candra, having gladdened etc. that assembly with a religious discourse, arose from his seat and departed.

[121] "What do you think, O great king, was he another who at that period of time was the monk, the preacher of the Law.¹?

[121] 1. See Skt. text, [121] n.3. T has a corrupt passage here which says that: "The monk, the preacher of the Law, on account of his harsh speech towards the monk Ajita, was placed upon the stake during five hundred of his former births, and being born poor, foul smelling and unpleasant to look at, was abandoned by kinsmen and friends because, overcome by jealousy, he had defamed the monk Ajita by employing a Brāhmaṇa girl. Because he repented and acknowledged his guilt and made a firm resolve, he became an Arhat.

The girl Kaśisundarī was none other than that Brāhmaṇa girl who on account of her complicity was reborn as a courtesan during five hundred births and suffered great distress. Because she repented, she became a handsome man and an Arhat. The minister Pracanda was none other than the husband of that Brāhmaṇa girl."

You should not think so; but, indeed, he was this monk Suvarṇavarṇa who at that time having become angered committed this act of harsh speech. As the fruit of that action he was reborn in hells during five hundred former births and being reborn among men during five hundred births was placed upon a stake though guiltless and innocent. Even in this life, on account of that same act, he was placed upon the stake though guiltless and innocent. Having committed that act, had he not acknowledged his transgression, he would be reborn in each one of the great hells during five hundred rebirths. He would also be reborn among departed spirits and among animals during five hundred rebirths. Because he practised the holy life in the teaching of the Fortunate One, Candra, he has now obtained ordainment in the teaching of the Fortunate One and has attained Arhatship by getting rid of all the depravities. Therefore, O great king, if you do not desire suffering for yourself, you should not foul your mind against others. Frightened of disrepute you should not yourself malign others. Desiring your own happiness, you should provide for the happiness of others too." With the utterance of this religious discourse many hundreds of thousands of beings attained great distinction. Some attained the fruit of entrance into the stream, some the fruit of once-returning, some the fruit of non-returning, some obtained ordainment and attained Arhatship by getting rid of all the depravities. Some begot thoughts of supreme enlightenment, others the enlightenment of the disciples. Some took the refuges and the commandments. For the most part, that assembly was made inclined towards the Awakened One, bent upon the law and partial towards the community of monks.

[122] Now, the caravan leader Divākara, putting the upper robe over one shoulder and placing his right knee upon the ground, said this with folded palms to the Elder Ānanda: "O noble Ānanda, I had thought of inviting the community of monks headed by the Awakened One to my house, feeding them with excellent food and clothing them with robes costing hundreds of thousands. But as that Fortunate One has entered Nirvāṇa, I now wish to feed the community of monks headed by the noble Ānanda." The Elder Ānanda said: "O caravan leader, you do so. I will act in such a way that all the disciples of the Fortunate One resident in Jambudvīpa will come here." Then

the caravan leader Divākara, his mind filled with joy, made a very delightful place of assembly outside the city of Rājagṛha. It was free from stones, pebbles and gravel. It had flags and banners raised aloft. It was sprinkled with sandal-water. Fastened on were bundles of streamers and garlands. It was bestrewn with various flowers. It had pots of fragrant incense laid out and very beautiful canopies and gateways. That very night he prepared pure and excellent food and drink. He arose quite early, arranged the seats, set up water-pots and informed the Elder Ānanda by messenger that it was time saying: "It is time, Sir, the food is ready if you please."

[123] Now, the Elder Ānanda rose into the sky and by magic power illumined this entire Jambudvīpa with a radiance that had the lustre of molten gold. He himself beat the gong and proclaimed with a lofty voice that was as deep as the rumblings of clouds laden with water: "May those disciples of the Fortunate One that have obtained magic power come hither by their own magic power, and may the ordinary men come by my magic power." Then, on hearing that gong, those monks that had obtained the happiness of the attainments of meditation and that dwelt in river-valleys, solitary abodes, cemeteries, etc. in dwellings, in forests, streams, rocky-springs, oceans, towns and lofty trees, in mountains such as Himavat, Vindhya, Malaya, Pāriyātraka, Gandhamādana, Sumeru, Yugandhara, Iṣādhāra, Khadiraka, Sudarśana, Aśvakarṇa and Nimindhara, came at that very moment covering the sky as it were with masses of clouds reddened by the twilight and resembling Aśoka and Kimpśuka flowers in colour, to the city of Rājagṛha and descended upon that place of assembly. At that very moment there were assembled three crores of monks: one of Arhats free from the depravities, the second of disciples undergoing training and the third of good ordinary men. Thereupon, they sat upon the seats that had been prepared each according to the order of his seniority.

[124] Then, the caravan leader Divākara, seeing that the company of monks headed by the Elder Ānanda was comfortably seated, with his own hands refreshed them with pure and excellent foods both hard and soft. When he saw that the company of monks had finished eating and that their hands were washed and bowls taken away, he was desirous of clothing them with the three robes at a cost of hundreds of thousands and looking upon the company of monks became joyous at heart.

Suvarṇavarṇa, now, realized his intention and said: "Father, do not worry much. I will myself clothe the company of monks with the three robes of golden-yellow colour." Then, at that very moment, the monk Suvarṇavarṇa removing again and again the golden-yellow garments worth hundreds of thousands from his own body, presented sets of the three robes to the three crores of monks according to their order of seniority. In the meanwhile, many thousands of deities uttered exclamations and played various instruments of music. A divine shower of flowers and aromatic powders and clothes was let fall. That mass of people arrived there from the regions of the different quarters, as well as king Ajātaśatru, together with the company of his harem, children, ministers, citizens and country-folk, seeing such a miracle, their eyes dilated with amazement, thrice uttered a joyous utterance: "Ah, the maturing of the fruit of merit. Ah, the efficacy of meritorious actions. Ah ! the ripening of the seed of a gift planted in a field worthy of gifts is unsurpassed. Therefore, what wise man, indeed, observing such a ripening of the fruit of merit, would not bestow gifts upon that field worthy of gifts ?" Thus many hundreds of thousands of beings, with their palms folded over their heads, shouted aloud: "Homage to the Awakened One". The Elder Ānanda, then, performed the assignment of the profit from that work of merit.

[125] Thereupon, the caravan leader, Divākara, arose from his seat and put the upper robe over one shoulder, placed his right knee upon the ground, and bowing with clasped hands in the direction of the Elder Ānanda, thrice uttered a joyous utterance: "This, venerable Sir, was done for me not by mother, not by father, not by king, not by deities, not by the beloved of my own folk and kinsmen, not by the departed ones nor by ascetics and brahmins; but only by the Noble Ānanda. The oceans of blood and tears have dried up."

"Worshipped in the world by the Daityas, men and gods; free from the inflictions of birth, decay and death, O sage, whose sight is difficult to obtain even in thousands of existences, today, the sight of you has been fruitful." (1)

[126] Then, the Elder Ānanda, with a religious discourse, instructed, incited, inflamed and delighted that assembly including the king. Bowed to by those hundreds of thousands of deities and by hundreds of thousands of beings resident in Rājagṛha, he rose from his seat and departed.

Thus, an act towards the Fortunate, the Awakened One, however small, bears great fruit.

Whatever states of being arise from a cause, of them the Tathāgata has declared the cause, as also the suppression thereof. Thus does the Great Ascetic propound. (1)

[127] This is the meritorious gift of Buddhākaragupta, the Śākya-monk who follows the excellent path of the Great Vehicle. May whatever merit lies herein accrue towards the attainment of supreme wisdom by the entire multitude of beings headed by teachers, instructors and parents !

Appendix I

The Origin of the Hundred Thousand Caitya Observance

Om ! Salutation to the Three Jewels !

[a] Now that the Great Being¹ has entered Nirvāṇa, I bow to Ānanda, the supreme delight of the people, the devotee of the teaching of the Conqueror of Māra. (1)

I bow to the Great Kāśyapa, the descendant of Kaśyapa², to the monk [Ā]jñātakauṇḍinya, to Gayā Kāśyapa, and to the monk named Uruvilvā³. (2)

[I bow also to] the Great Maudgalyāyana, to Śāriputra, to Subhūti, the Great, and to him whose name ends in Bhadraka, the Great Rāhula⁴, the son of the Lord of Sages. (3)

The eminent monk Jayaśrī said to Jinaśrī: "Please listen, and I will describe the great observance relating to hundred thousand Caityas." (4)

He [Aśoka] asked Upagupta who was residing at the Kukkuṭa Monastery: "Tell the story of the observance relating to Caityas, and likewise the story of the Śṛṅgabheri". (5)

The son of Gupta [Upagupta] then announced: "Listen, O son of Bindusāra [Aśoka] [and I will tell it to you] as taught by the preceptor of Śāṇavāsi [Ānanda] desirous of the welfare [of others]." (6)

[a] 1. Paramātmani, an unusual epithet for the Buddha.

2. But see DPPN, s.v. Mahā-Kassapa-Thera; esp. nn. 2 "but there his father is called Kosiya-gotta" and 4 "it (i.e. Kassapa) was probably his gotta-name"

3. = Uruvilvā-Kāśyapa

4. "Rāhula was known to his friends as Rāhulabhadda (Rāhula, the Lucky)" DPPN, s.v. Rāhula Thera.

[b] Thus it is heard: "After the Glorious and Fortunate One had entered into Nirvāṇa, the venerable and magnanimous monk, the Great Kāśyapa, endowed with wisdom, like the Tathāgata, out of compassion, instructed by diverse means various people fit for instruction in various villages, cities, towns and market-places. On one occasion he resided at Āmrapālī's Grove in Vaiśālī refreshing, on account of their susceptibility to instruction, many hundred thousand crores of beings by sprinkling showers of the nectar of the preaching of the True Law.

[c] Now, however, at that time there lived in the city of Rājagṛha, a caravan leader named Divākara. Fresh, young and virile, fondly attached to the great pleasures of the accumulation of goods acquired from across the ocean by his father, Ratnākara by name, a chief of caravan leaders and a devotee of the Best of Conquerors, he was as wealthy as Vaiśravaṇa, endowed with great comforts, and liberal. On the death of his parents, he fetched a wife from a suitable family and spent night and day in play absolutely as he wished, saying that in the realm of desire the enjoyment of sexual love is everything. Adoration of the divinities was given up, and so was the acquisition of goods. He abandoned religious duties as well as the acquisition of religious merit. As he sported and dallied thus, his wealth gradually dwindled and he became an utter pauper. [Indeed], drying up is certain even of a mighty ocean which does not accumulate.

[d] Thereupon, being threatened by his wife, Divākara, went to the Great Kāśyapa who was there in Āmrapālī's Grove seated upon the preacher's stool, encircled by the multitude of his disciples, dejected at the separation from the Fortunate One, teaching the Four Noble Truths, and approaching Nirvāṇa. He approached him with folded palms, reverentially circumambulated thrice and, removing his upper garment, bowed at his lotus-feet, paid his respects and requested, saying: "Fortunate One, I am the son of the caravan leader Ratnākara who in his great wealth rivalled Vaiśravaṇa himself.

Just now, O great Kāśyapa, O teacher, I am a great pauper; in Rājagṛha there was not a wealthy man like my father, now there is not a pauper like me. I have neither son nor daughter, nor wealth, nor friend, nor happiness. Grant protection to me, reverend Sir, O Abider by the teaching of the Buddha, for the sake of the salvation of people". The Elder Kāśyapa declared: "After the entering of the Fortunate One into Nirvāṇa, there will be salvation by means of the practice of various observances. It is as if a light was shone on a path transformed on account of pitch darkness after the sun had set. Perform the observance pertaining to the hundred thousand Caityas with intent mind and full of faith. It is a wish-fulfilling gem in the attaining of desired objects. Its greatness was formerly described by the Lion of the Śākya, the Tathāgata, the Worthy and Fully Enlightened One, to the eminent monk named Sucetana. I will relate it, listen and reflect well and carefully upon it.

[e] It is as follows: Once, the Fortunate One was dwelling together with a company of monks in the city of Padma at the Grove called Campaka which was ornamented with various trees such as the Campaka and which belonged to the householder named Viśvabhadra. There, seated upon a preacher's stool which was as delicate to the touch as crystal and had been prepared for him on a large slab of stone beneath a palmyra tree situated on the shore of a lake full of water that had eight distinct qualities, he began to expound the doctrine. Then, desirous of listening to the doctrine and presenting offerings of worship, there came to that great park those headed by Brahmā and by Indra, the Guardians of the World, the four Great Kings headed by Dhṛtarāṣṭra, the planets together with the stars, and the Vidyādhara. The sages of the four castes living in that penance grove came likewise and, after having made offerings, bowed and reverentially circumambulated him, stood there upon that broad expanse with their hands folded in salutation. At that time some of those assembled there were eager to hear of the merits of honouring Caitya-domes. The Fortunate One who was eminent among those possessing the Six Insights cognized that fact

and, at that very moment, conjured up in the sky a large Stūpa-dome which was made of precious stones and was surrounded by a hundred thousand Caitya-domes, and pointed it out to them. The assemblage, then, observed it and, dejected at the thought that they could neither examine it [closely] nor make offerings up to it, [merely] bowed before it.

[f] Thereupon, the monk named Sucetana, knowing of the deliberations in their minds, arose from his seat and, with folded palms, requested the Fortunate One: "O Fortunate One, bring that Caitya-dome down to earth and show it to us." When the request was thus made saying "How could it be worshipped when it is up there by those who cannot soar through the air?", all those assembled there rejoiced, saying: "So it is, O Fortunate One, do bring that Caitya-dome down to earth and show it to us." The Fortunate One then showed them that Stūpa established upon the earth in order to awaken the minds of all of them and to enable them to increase their merit. They all venerated that Stūpa which was surrounded by a hundred thousand Caitya[-domes], had the appearance of pure crystal, was shining with lustre and made of precious stones. Some, in very profound obeisance, rendered homage, circumambulated and offered hymns of praise. The hosts of deities did homage with offerings of gem-inlaid parasols and banners. The Gandharvas did honour by playing various musical instruments; the Kinnaras by forming choruses to the accompaniment of music; the Apsarasas by indulging in dances; and the Vidyādharas by spreading out canopies of flowers. The Gandharvas [again] did honour by sprinkling excellent perfumes, as did the Agnis with lamps such as Great lamps, etc., and the Kumbhāṇḍas with excellent incense. The Nāgas did reverence with ornaments such as necklaces of pearls and precious stones, the Yakṣas with heavenly banners and the hosts of Rakṣas with preparations of eatables such as the five kinds of divine food. The hosts of Īśānas did honour with medicines and drugs, and the hosts of Vāyu with banners. Human beings such as kings did reverence with flowers, incense, lamps, perfumes, food and robes as well as with parasols, flags, bells and banners and [also] proclaimed their devotion by playing various

musical instruments such as the horn and drum. The great sages, headed by the Brāhmaṇas, did likewise with eulogies and with hymns, prayers, recitations, meditation, and so on.

[g] Thereupon, Sucetana, realizing that those people desired to know the fruit of the merit accruing from venerating it, requested: "O Fortunate One, these people here are desirous of knowing the fruit thereof, please declare the fruit that arises from its veneration."

The Fortunate One declared: "What was told by the Fully Enlightened One, Vipāśyin, to the Prince Puṣpaketu at Bandhumatī and to the Prince Svarṇaketu in the company of his brothers Rasaketu, Sūryaketu, Dvīpaketu and Candraketu at the city of Svarṇavatī, when [each of them was] performing the observance pertaining to shrines, just that will I repeat, O Sucetana; listen and reflect well and carefully upon it:

Those who bathe the Caitya-dome with the five kinds of divine food, having bathed in the fragrant waters of the Mandākinī ultimately go to the abode of the 'Well-Farer'. Those who impregnate it with incense [become] possessed of lustrous and perfumed limbs and pre-eminent in splendour. Those who anoint it with the five scents become universal emperors rich in 'Jewels'. Presenting excellent cloth [they become] possessed of limbs covered with garments of silk, gems and ornaments. Offering flowers blooming on land or in water [they become] immortals excelling Śakra in their lustre. Bestrewing it with flowers and garlands of flowers they become rulers of gods if reborn among gods or kings if reborn on earth. Those who decorate it with a row of lamps destroy their ignorance with the light of their wisdom and become handsome kings and bestower of lamps. Offering very tasty food they become kings endowed with excellent prosperity and [all] enjoyments. Those who offer drink of excellent taste with portions of nectar become mighty lords of rulers and in heaven obtain the drink of ambrosia. Offering vegetables, roots and fruit they enjoy whatever enjoyments they wish and rejoice in heaven. Offering medicines they become free from disease, mighty and endowed with prosperity. Through giving betel, areca-nuts, etc., they are

endowed with enjoyments, delighting in goodness, brotherhood and virtues.¹ Of those who spread out canopies [over it], their virtuous lineage becomes extensive. By the offering of pentads of banners they will be masters of good fortune. Having offered parasols made of gold, precious stones, cloth and created by Maya or made of flowers, they will be masters of strength, attainment and prosperity, lords of the earth possessed of the seven 'Jewels'. Having raised variegated flags they will be lords of the world delighting in glory and virtue. Those who organize a great festival with single-stringed, many-stringed, percussion and wind instruments will be endowed with divine and very pleasant voices; their treasuries quite full and delighting in listening to the True Law they will obtain pleasures. Casting [over it] parched grain, unhusked barley-corns and flowers, preceded by invocations, they will obtain the pleasures of heaven. Through presenting gifts of minerals and precious stones they will delight in the obtainment of sensuous and material happiness. Having performed circumambulations with the five- and eight-fold prostrations, they will be lords of men with pure bodies and endowed with happiness. Having praised with hymns in prose and in verse, they will be eloquent and possessed of many treasuries of precious stones. Of all these people emancipation is certain in the end. Having completed the six perfections they will attain unsurpassed wisdom. What more need I say, O Sucetana, even Tathāgatas of old did likewise, enjoyed all of these very [fruits] and entered Nirvāṇa. The present and future ones too will do the same. I, too, did so in every birth." At the end of this narration, there fell from the sky a wholly auspicious shower of flowers and the drums of the gods resounded. Then that Caitya-dome disappeared and all those gathered there were bewildered and dejected and remained gazing at the Fortunate One.

[g] 1. or "in goodness, elegance and virtues" should "saudarya" be read as "saundarya".

[h] As previously, Sucetana asked: "O Fortunate One, where has that Stūpa gone, and what is the cause thereof? All those gathered here are dejected." The Fortunate One declared: "O Sucetara, please listen to the cause of its disappearance. The time for my Nirvāṇa is at hand. Listen to what would happen sometime later after my Nirvāṇa. After my disciples, the good Arhants, enter into Nirvāṇa, certain other monks, enlightening the people, will preach a Law that is an imitation of the True Law. [These] monks, dwelling in monasteries, adherents of Māra, will only ridicule [others] and will partake of food as do Yakṣas. Verily, residing in monasteries, they will abandon Nirvāṇa and, intoxicated with mistresses and surrounded by retinues, will adopt the practices of an active life. Having learnt the heretic doctrines they will discontinue the practices of the monks. Excessively fond of enjoyments, they will partake of spirituous liquor and flesh, abandon the codes of truth and, engaging in the ten unwholesome practices, will only procure wealth in order to raise families. Following the professions of artisan, merchant, servant, farmer, slave, retainer, messenger, porter and soldier, they will nevertheless remain poor. Some will look after herds while others, equipped with weapons, will keep alive by killing, eating and selling animals, fish, etc., and even birds. They will unlawfully enjoy the possessions belonging to the community of monks. In their greed, they would destroy images, stupas, etc.

[i] At that time, the teachers too would be adherents of Māra, fulfilling the observance of the wielder of the thunderbolt, shaven and covered with robes, and followers of the Tantra doctrine, and mendicants. Though knowing the ways and employment of magical spells, they will be unfortunate and owing service to others, and will show contempt to the true teacher who preaches the True Law as towards an enemy. Perverse in their knowledge and conceited with greed and jealousy, they will elucidate and recite the collections of discourses as they wish. Out of conceit in their own intelligence, they will, at the time of undertaking the precepts, falsely accuse their Vajra-brethren of transgressions. Being enraged, they will do harm to beings through the employment of spells and potions.

Themselves following the wrong path, they will incite others. They will commit sin by rejecting the words of the Enlightened One as contained in works such as collections of the doctrine. Enamoured of wealth, some will divulge secret explanations. They will create false ideas with regard to matters which are pure by nature. Possessing bad intentions, they will create false ideas regarding the Law that has neither beginning nor end. They will make the faithful loose their belief in good counsel, and not [incite them to] the observance of practices according to prescribed rites. They will abandon the faithful wife who has a wise disposition and will dally with the wife of another and, against her will, enjoy carnally a yoginī who practises religious observances. Having imbibed unrefined drinks, being infatuated by their flavour and intoxicated, they will quarrel in the congregation and proclaim the secret doctrine. They will partake of meals seated together with the followers of the Śrāvaka school, but will sleep with the wealthy. They will acquire wealth by proclaiming the secret spell to the wealthy, although they are unworthy recipients. Nevertheless, they will remain poor. They will do service for their benefactors like a good slave, offering feigned benedictions. They will accept [presents]. Being greedy, they will perform deeds which bring disadvantage to [other] people by means of sorcery, spells and drugs and will point out that the world is a void. Full of self-conceit, they would declare: "We abide in the rank of Vajrasattva, we are worthy of veneration, wielders of the thunderbolt, followers of the Mahāyāna school, possess efficacious spells and are worthy of reverence; these [other] monks are unworthy of veneration and dependent on [others who have] practised observances." As teachers and masters, leading [others] on improper paths, and as servants, merchants, artisans, husbandmen and vendors of the True Law, they will give instruction as they wish fancying themselves learned but being fools in reality. Thus, caught by two transgressions and committing serious sins, they will head towards hell; and, having followed their instruction, all the people, too, will head towards hell.

At that time, even the Brāhmaṇas would be avaricious, devoid of their five characteristics and practisers of the ten impure deeds; the Kṣatriyas would be cruel and the Vaiśyas rogues; they would be ministers only by name, practising illegalities, and the very ruin of their kings. In this way, all of them, evil in their ways, would reject the Three Jewels and, hostile to the deities, will rob the possessions bestowed upon the community of monks. They will rejoice enjoying perverse pleasures within the hermitages of the King of the Law and at temple premises. Advancing false views, they will rob images of deities and caitya-domes, etc. Thus, at that time, having perpetrated serious crimes they will be inhabitants of hell." [This is why] that [stūpa] consisting of a hundred thousand caitya-domes, the abode of the Conqueror, shining with lustre and bright with splendid gems disappeared.

[j] If it is your desire, set up on a rock a Caitya measuring a hundred thousand and worship it with a display of faith; or else, construct a caitya-dome measuring a hundred thousand, but, if possible, a hundred thousand crores, with clay or with the eight metals, with wooden bricks painted with dyes, or with boiled rice or with sand, and according to ability, make a million, a thousand, a hundred, ten, five, three or one Caitya-dome. Set it up and worship it with faith.

An now, O Sucetana, listen, in particular, to the rites prescribed for the observance pertaining to hundred thousand Caityas made with clay. He who wishes it, should first construct a hall for religious discourses. He should build the hall for the observances in a monastery, at a residence of the Well-Farer, in a pavilion or in a cell, at the site of a Caitya, on the banks of a river, lake or pool, or else at a ford, in a forest, in a penance grove or in houses. With a good broom he should clean the ground that has been smeared with clay and cow-dung and sprinkle it with the five products of the cow. He should scatter fried grain, unhusked barley-corns and Dūrvā grass and perfume it with incense. Over it he should make a canopy equipped with chowries and covered all around with panels of strips of cloth. At the four intermediate points he should raise four flags, that of Dharma in the south-east,

that of Ratna in the south-west, that of Padma in the north-west and that of Vajra in the north-east. He should hang garlands of flowers together with silken cloth, decorated with props of plantain trees and made splendid with representations of painted deities, etc. Having done all these in the forenoon, he should worship the image of the Three Jewels, and in the evening, after performing such activities as ablution and twilight meditation and offering worship to the Three Jewels, observe restraint [i.e. he should fast during the night?]. Beginning with the [following] morning, he should resolve: "I will perform the observance pertaining to Caitya-domes, be they a crore, a hundred thousand, ten million, a thousand, a hundred, ten, five, three or one in number as decided by oneself, for a period, determined by oneself, of a year, a month or a day, according to prescription abstaining from whatever food that is decided upon; the observance which has living on spiritual sustenance as its conclusion and is accompanied by the fulfilment of one's longings such as the desire for world-salvation." Having expressed the wish for the sevenfold supreme boons of the deities of the observance, he should invoke their blessings.

[k] Then, having bathed early (next) morning in the fragrant waters of a fordwhithersoever and having thoroughly purified his whole body with the five products of the cow, he should be clothed in clean garments and, either abstaining from food, or having only water, or milk, or roots, or fruit, or the five products of the cow as food, or eating only one meal (a day), or living on spiritual sustenance, should commence the observance calmly and with faith and virility. He should knead clay brought from a pure field, mixing it with water containing the five precious substances and products of the cow, etc., and reciting the spell "Samantabhadra" in seven parts. Then, touching that ball of clay and repeating the "Vairocana-dhāraṇī" twenty-one times he should purify it. With the dhāraṇī "Vasudhe" he should pick up that ball of clay and, reciting "Vajrodbhavāya", make it a sphere with a tapering spire. With the dhāraṇī "Araje viraja" he should smear it with oil and with the "Vajradhātu" spell pronounced over it, he should deposit that within it. Having beaten it reciting "Vajramudgara", he should split it saying "Vajrakarṣṭī". Saying "Dharmadhātugarbha",

he should put into that sphere the five precious substances, gold or unhusked barley-corn. Reciting "Dharmarata" he should take that dome outside, place it upon a clean pedestal with the spell "Suprati-ṣṭhita" and worship it. Performing meditation according to his reckoning he should worship the dome thus set up, just the one or all together depending upon his ability. He should sprinkle water and the five kinds of divine food, provide water for washing the feet and for rinsing the mouth, bring in offerings of flowers, make presentations of gifts of various materials, viz., unhusked barley-corn, sandal-wood, flowers, garlands of flowers, the sacred thread, food, incense, lamps and betel, perform the eight- and five-fold obeisance together with muttered prayers, dhāraṇīs, eulogies in prose and verse, and circumambulation, and seek forgiveness with folded palms. Then there should be dance with songs to the tunes of the Vīṇā, the flute and the tabour; and, in particular, he should produce the sound of horn, drum and conch. Then, [there is] confession of guilt, approval of meritorious actions, the taking of refuge in the Three Jewels and the production of the thought of enlightenment.¹ Thereafter, having presented an offering of boiled milk-rice together with the five divine foods as well as fruits and roots, etc., and again having circumambulated, sought forgiveness and bowed, with folded palms, he should conclude.

Having done thus daily, should he complete up to a hundred thousand, that is [called] the "Hundred-thousand Caitya [observance]", [should he complete] a crore in number, that is [called] the "Crore of Caityas [observance]". It is in this way that the name [of the Caitya observance] is prefixed by a numeral.

[k] 1. T adds the following stanzas:

"Corrupted by numerous faults, O Guide, what dreadful sin I did commit, all that I confess. (1)

I produce the thought of perfect enlightenment, for the awakening of beings; I will engage in auspicious conduct in the interest of the welfare of all beings. (2)

What number of sons of the Conqueror are in the numerous world-regions, all of them I salute in body, mind and speech." (3)

[1] Then, at the conclusion of the forenoon, with a great endeavour, the performers of the observance should arise from the former place with auditions of eulogies, panegyrics, recitations, and dances, etc. They should have recourse to either another pure site or an elevated platform and make all the spheres into a heap resembling one of grain. Having honoured it as it shone like a Caitya in the shape of [a heap of] grain with the five, ten, sixteen, thirty-two and sixty-four-fold services, circumambulated it as it gleamed with rows of lamps, great lamps, incense, garlands of flowers, banners, flags, parasols and ornaments, etc. and, as it lay bestrewn with fried grain, unhusked barley-corn, *Dūrvā* grass and Jasmine, bowed to it with the eight-fold prostrations, they should keep awake during the night. Then, at daybreak, after performing ablution, etc. according to precept and venerating the teacher and the Three Jewels, he should worship that Caitya-dome according to precept and ability. Thereupon, he [lit. they] should gratify, according to his own ability, with gifts such as garments and gold, the teachers and officials, make a request for forgiveness, and bring the observance to an end.

Then, having concluded and sought forgiveness, he should carry those Caitya-domes thence, making a journey in the direction that is covered [as it were] in red lead, forming clouds of smoke arising from incense and lamps, with showers of fried grain, unhusked barley-corn and flowers, with the joy of the music of string, drum, wind and percussion instruments headed by horn, kettle-drum and conch, made delightful with eulogies, recitals and dances, with a retinue of elephants, horses, chariots and footmen, with parasols, flags and banners hanging down, and with the evil *Māras* warded off with the noise of bells. He should carry [those Caitya-domes] as far as the site for conclusion upon raised platforms with a pinnacled housing covered with fine cloth, made resonant with the tinkling of meshes of small bells, fashioned out of gold, inlaid with precious stones, with garlands of flowers hanging down, made pleasant with canopies, covered with parasols and flags and decorated with arched portals. Then, he should place them in great constructed Caityas or upon prominences, fill them up, conceal them by covering with rocks, etc. and set them up, according to precept, after decorating them with parasols,

flags, banners, etc. Or else he should conclude in the hermitages of the perfected ones or on high mountains. Or having concluded at a river that flows into the ocean, an ocean, a ford, a great lake or at a lotus-pool, or in shallow water, he should honour the Nāgas according to precept and return immediately after the dispelling of grief. There, having revered the Kumārīs, and, if he is a householder, having revered the sacrificial congregation, the performer of the observance should suitably gratify with meals the teachers and officials. Thus, he would transform the merit arising from the Caitya-observance for the welfare of the world. From that transformation, having obtained the enjoyment of all happiness in a life of activity, he would attain Nirvāṇa.

[m] Again, Sucetana, listen to the distinctions in merit. He who brings clay from a pure field would become a lord of the gods in heaven [for as many times as] the number of particles in the clay. By pressing the clay, there is long life and the enjoyment of good health. The fruit of purifying the lumps of clay is kingship for twenty-one [lives], later productive of going to heaven. By taking hold of the clay, there will be donation of landed property. The fruit of making spheres of clay is lordship over men, free from disease and full of strength. By the rubbing of oil [he becomes] possessed of handsomeness, wealth, virtue and piety. By placing gravel in the opening, he escapes from the chasm of suffering and attains the opening to heaven. The fruit of beating [the clay] is that he would become one possessed of great prosperity, resembling the bestower of wealth [Kubera], a great donor. By the act of splitting [that ball of] clay there would be the cutting off of sorrow owing to separation from wealth and children. The fruit of putting minerals, precious stones or unhusked barley-corn into that sphere is compassionateness, fulness of body, greatness of intellect and lordship over the four continents. The fruit of taking [that dome] outside is lordship, endowed with magical power and possessed of sons, over the earth. By placing it upon a good pedestal [he would obtain] the good seat of a universal emperor. The fruit of honouring it with the five-fold services, etc., is, however, as above. Even those meritorious children, who play by forming a

caitya with dust, having entered the path to enlightenment, will obtain release. For all those spoken of above, Sucetana, there will be the station of Nirvāṇa in the end.

Greater is the merit of a caitya fashioned out of sand; more abundant than it, of one fashioned out of balls of rice; twice that, of one constructed with wood; twice more than that, of one constructed with rock; a hundred times more abundant than that, of one fashioned out of iron; twice that, of one constructed with lead; thrice that, of one constructed with tin; twice that, of one made of dyes; twice that, of one made of copper; twice that, of one made of brass; ten times that, of one made of bell-metal; a hundred times that, of one made of silver; a thousand times that, of one made of gold; a thousand times that, of one made of precious stones; and, of precious stones, it [i.e. the merit] is more abundant according to the price of each. Properly engraved whether on birch bark, or on a fine cloth, or on a strip of cloth, or on a wall, on a rock or on wood, on a brick or on an even piece of ground, it is worthy of worship, and worthy of veneration, and gives greater merit. Just the merit of the Hundred Thousand Caitya Observance removes the fatigue of beings wearied by wanderings in the six states of existence.

[n] Please listen, Sucetana, to the conduct of life in the six states of existence. Beings sprung from the four ways of being born, and wandering in the six states of existence, enjoy the fruit of their action: of good [action], happiness; of evil, sorrow; of mixed, mixedness.

[There are] the region of the sky [and] the regions of wind, fire, water and earth. In their midst is the region of Meru; above it, again, is the region of the sky, and above that are the worlds of heaven, such as the world of the radiant gods, [worlds] arisen from the creation of Brahmā, lord of the world. At that time, the gods in the world of the radiant gods, travelled through the sky, free from sickness, rich in [right] views, possessed of good faculties of sense, covered in rays of light and possessing indistinct characteristics and established in meditation upon Brahman. Then, one day, some radiant gods, delighting in the experiencing of pleasures came to earth for sport. Then, on account of ignorance

and of clinging to desire, being deluded by mortal pleasures, they became devoid of lustre and deprived of [the power] of journeying through the sky. Stuck in the sphere of mortals, their progeny became diffused.

Amongst them some evolved as mixed castes. Therein, among those born into mixed castes, those born in conformity [i.e. those born of a mother who is of a lower caste than the father] and their professions are described [as follows]; listen: He that is born to a Brāhmaṇa from a Kṣatriya woman is a Mūrdhāvasikta, an adulterer by profession. He that is born to verily a Brāhmaṇa from a Vaiśya woman is an Ambaṣṭha, one who administers medicine by profession. He that is born to verily a Brāhmaṇa from a Śūdra woman is a Niṣāda, subsisting on fish, etc. He, however, that is born to a Kṣatriya from a Vaiśya woman is a Mahiṣya, subsisting on buffaloes. He that is born verily to a Kṣatriya from a Śūdra woman is an Ugra, a doer of cruel deeds by profession. He that is born to a Vaiśya from a Śūdra woman is a Karaṇa, a scribe by profession.

Now are described those born contrary to caste [i.e. those born to a mother who is of a higher caste than the father] and their professions. He that is born to a Kṣatriya from a Brāhmaṇa woman is a Sūta, his is the work of charioteering. He that is born from that very [Brāhmaṇa] woman to a Vaiśya is a Vaidehaka, whose business is trade. He that is born from that very woman to a Śūdra is a Caṇḍāla, impassioned in his actions. He that is born to a Vaiśya from a Kṣatriya woman is a Māgadha, whose profession is the performance of adulation. He that is born from that very woman [i.e. from a Kṣatriya woman] to a Śūdra is a Kṣattrī, a chamberlain. He that is born, however, to a Śūdra from a Vaiśya woman is an Āyogava [whose business is carpentry¹]. Those born to a Śūdra from a Brāhmaṇa woman are of the lowest caste.

Even as, amidst those of mixed castes, the Sūtas, etc., are born contrary to caste, just so washermen, etc., are of the lowest caste. The Fulkasas, etc., belong to the very extreme as do those born to a Rajaka [washerman] from a Brāhmaṇa woman. These are called

[n] 1. Not in Skt. text, but see MW., s.v. Āyogava.

Caṇḍālas, indeed. Therein, with regard to those who are Caṇḍālas by birth, the Caṇḍālas by action are the worst. They are subsequently born, in consequence of their own actions, among gods, mortals, hells, animals, Daityas, ghosts and the spirits of the dead; being born of eggs, womb-born, moisture-born, spontaneously born and some being born by sprouting forth.

[o] Then, those who practised the ten unwholesome deeds go to hell until, having undergone what had to be endured as the fruit of their actions, distressed by the fire of repentance, and recalling their former sin, they call to mind the Three Jewels and, rescued therefrom, some obtain birth as a human and, performing the ten wholesome deeds such as the adoration of the Three Jewels, practise virtue at holy places [and] at fords. There, those who are endowed with the quality of goodness, are truth-speaking, subdued in their senses and possess the four divine states of mind come into being in the Brahma-world. Those who are endowed with the quality of passion, are donors, and devotees of Viṣṇu, go to the world of Viṣṇu. Those who are endowed with the quality of heaviness, and are ascetics, go to the world of Śiva. Likewise, the devotees of Sūrya go to the world of Sūrya, the devotees of Candra to the world pertaining to Candra, the followers of the Bhairavas to their world, and those who respect the Mātrkās to the world of the Mātrkās. Those who are the servants of Gaṇapati become Kaṭapūtanās. Those taking up the Mahākāla-observance became great heroes. The protectors of the world go to [the world] of the Guardians of the World. They who, remaining in restraint, establish others too therein become Vaśavartins. Those wise ones who impart knowledge, become Nirmaṇarati gods possessed of great insight. Those contented ones who have recourse to concentration and meditation go to the Tuṣita abode. Those who are guarded in their faculties of sense and exert for the welfare [of others] go forth to the abode of Yama. Those who are engaged in the vow of patience go to the abode of the thirty[-three gods] as also do donors who are of good conduct. Those who protect the young, the old, the sick, etc., the wretched and the poor by giving according to their desires and by consoling them, go to heaven. Those who having bathed at

fords, having performed donations and the muttering of prayers and having worshipped the Arhats, practise merit, obtain heaven. Building ponds, wells, reservoirs of water and tanks, and building pavilions such as cloisters, hospitals and halls of assembly, as well as building bridges on uneven [viṣaṭe, broad] rugged paths conveying water such as rivers, and planting groves, glades and parks with trees having branches full of blossoms and fruit, they go to heaven. Protecting the wretched, the sick, the helpless, the poor, the aged and the young, giving water in the hot season, giving warmth in the cold season and giving clothing to the naked they become drinkers of nectar, decked in divine clothes, in heaven. Giving sandals, they become mounted on vehicles in heaven. Those who give umbrellas that protect from rain and sun become adorned with umbrellas inlaid with precious stones, in heaven. And those, also, who cleanse, sweeping Caityas, monasteries, cloisters, pavilions, abodes of men, paths, streets and broadways, become stationed in heaven for long.

[p] Thereon, too, listen as to their distinctions. Those who abandoning their own welfare, protect their retainers become gods enjoying the gratification of their desires in the Mahārājakāyika [heaven]. Whoever acts with dishonesty and deceit, is fond of dice and is a donor, would become a ruler of the Dānavas. Intent upon giving and fond of recitations, garlands and perfumes, they become Gandharvas. Those who venerate mother, father and teacher with vehicles would become Yakṣas travelling in celestial cars and abounding in riches. Those who are conversant with the sciences and the arts, and impart the knowledge thereof, become Vidyādharas. Those who are intent upon sorcery and alchemy and impart spells and charms become Siddhas. Those donors who are deeply attached to arrogance and conceit become Sādhyas. Those donors who are intent upon recitations and the Dharma become Kinnaras. Those who are donors of all kinds of things and are intent upon slander and wrath become Piśācas. Those donors who are full of the pleasure of hurting others and have evil intentions would become all-devouring Pretas devoted to enjoyments. Those heartless ones that kill living beings and give them for food would become Rākṣasas having spirituous liquor for food. Those who delight in quarrels and are cruel and harmful become Pretas [and] Rākṣasas, having insects and worms for

food. Those that out of anger make poignant and disagreeable statements would become fire-mouthed Pretas having nothing but blood and flesh for food. Those deceivers who with words promise much but give little become cheats, Yakṣa-spirits or inhabitants of hells. Those who repent after having made donations and those who take away the property of others become Pretikas having phlegm, feces, vomit and urine for food. Those possessors of wealth who neither make donations nor make acquisitions [but only] protect the family fortune become Pretas receiving [only] what is given and eating food prepared for the Śrāddha ceremony. Those who do not themselves give anything and prevent others would become Sūcīmukha Pretas [having mouths only as wide as needle-points] with elephantine bellies and be tormented by hunger. Those who are of vile conduct, full of envy and excessively greedy become affected with goitres and excessively revolting on account of unpleasant odours. Those who hurt the young and the old become Pretas having the secretion from the womb for their food.

Those who unlawfully partake of what is given by themselves or by others would become animals at the end of life in a hell. Those donors who are excessively cruel, proud in their intoxication and are harsh-speaking become fearful Garuḍas. Those who are wicked and full of excessive wrath become tigers, bears, vultures, cats, jackals, hawks, wolves, etc., having carrion for their food. Those who delight in acts of torment such as beating, slaying, and bondage become cattle, elephants, horses, mules, sheep, buffaloes, etc. Those of excessively cruel deeds, and indeed who are excessively fierce become centipedes, owls, scorpions, bees, spiders, etc. Those who are full of jealousy, unrestrained in their envy, inconstant, and thieves, would become falcons, crows, ravens, monkeys, hares, deer, etc. Through anger and ill-will they become serpents, and the cruel-minded become lords of beasts. By arrogance they are born as asses, horses, etc. By excessive passion they are born in the wombs of herons, curlews, pigeons, etc., as well as of insects.

[q] Those who strike men out of fear, jealousy, envy and greed live in the Sañjīva hell for many years, beaten again and again. Those who will burn living creatures with fire in a forest, etc., roaming in the Tapana hell are tormented by its fires. Bearing malice towards

teachers, relatives, well-wishers and friends they are torn apart by saws in the Kālasūtra hell. Those unbelievers who torture others in prescriptions relating to right and wrong are tormented by fires in the Pratāpana hell. Killing living beings such as goats, rams, jackals, hogs and deer, they are pounded by rocks, etc., in the Saṅghāta hell. Those who harass others in their effort to accomplish the true law are consumed by blazing fires in the Raurava hell. Taking away the wealth of teacher, sage, immortal or the grieved, they are consumed by fierce fire in the Mahāraurava hell. Offending against mother, father and relatives, they are tormented in Avīci hell by the bone-crushers. Those who, fighting each other, kill as in battle, become possessed of nails like swords. Those who delight in adultery are dragged, bound to a Śālmālī tree. Those who destroy confidence, fallen into the Asipattravana hell, are devoured by jackals, crows, etc. Those who unlawfully enjoy the property of the community of monks, consume heated balls of iron. Those hunters, too, who kill animals are devoured by hounds with teeth of iron. Those who kill aquatic creatures such as fish drink of the blazing copper fluid of the Vaitaraṇī and are consumed. Destroying bridges they are made to go on sharp sword-edges. Those who crush living creatures such as lice with their nails, etc., will be crushed by creatures such as rams [large] as mountains. Those who eke out a living by wrong means, sunk into loam consisting of feces, are devoured by insects. Those that crush living creatures such as insects and worms are pounded by heated pestles. Those who revile the Buddha, the Dharma, the Saṅgha and Caitya-domes, etc., also become dwellers in hell; as also do those who revile [this] narration.

[r] And now, Sucetana, listen to the natural characteristics of those fallen from the six states of existence. Those who have fallen from the world of gods and become humans would be practitioners of spiritual discipline, possessing virtuous thoughts, devoted to the true law, with the impurity of discord overcome, of charming appearance, of good limbs, rendering benefits to living beings, and of golden hue. Those who are born into the state of human existence from the world of mortals would be intent upon merit

and upon good qualities, true to engagements, endeavouring for the benefit of living beings, devoted to their teachers, donors, able, and of good intellect. Those that have become humans from the world of the Daityas would be violent and wrathful, very manly, thievish, fond of battle, full of anxiety, averse to the virtues of the gods, kidnapers of celestial women, intent upon what is worthy of doing as well as what is not worthy of doing, delighting in intoxication, and possessed of spears that do not fail. Those who have become humans from the world of Pretas would be possessed of unpleasant odours, coarse-haired, of slanderous speech, possessed of excessive love for spirituous liquor, devoid of shame, possessed of craving for food, of decrepit mind, fallen from the practice of the true law, and possessed of contemptible limbs. Those who have advanced from animals would be perplexed in mind and engaged in the merchant profession. They would have bodies wearied by incessant walking, be impure, sweet-spoken, and cheats. They would be endowed with anger, jealousy, and conceit and have no discrimination. Those who have departed from the hells would be devoid of truth, envious, of unrestrained speech, confused by greed and delusion, cowardly, of bad conduct, unsteady, attached to evil and possessed of bad thoughts.

Beings inhabiting the three realms and born according to their Karma wander about enjoying the possessions created by themselves; by merit, pleasures in heaven; by sin, sorrows in hell; by mixed, mixed. The fruit of acts previously performed must, indeed, be inevitably enjoyed. The fruit of acts is not consumed by fire, dried up by the winds, nor putrefied by waters, nor is it diminished on land; it is wasted away [only] when enjoyed. Even after a hundred crores of Kalpas, having attained fulness and [the proper] time, Karma bears fruit on the tree that is the body.

[s] Thus, having understood the circulation of life in the six states of existence, perform the Hundred Thousand Caitya observance for the sake of emancipation. As long as there is no emancipation, so long will there be wandering from existence to existence. Birth in a state of existence is sorrow, disease is sorrow, separation from the pleasant and union with the unpleasant are sorrow, old age is sorrow and death is sorrow. This great fourfold sorrow is inevitable

in [due] time and in its entirety even for Brahmā and others wandering in the universe. After I have attained Nirvāṇa, there will be enjoyment and emancipation through the Hundred Thousand Caitya observance, too. There will be advancement with ease in a life of activity. Wherein is that observance, therein, is very auspicious freedom from affliction. The hosts of obstacles perish and the work of accomplishing the true law, too, is successful; the evil Māras become powerless, and enemies, well-disposed. The planets, too, will make for welfare. Those practising that observance would be emancipated from the five major sins and the minor sins. Brahmā, etc., Śakra, etc., and the Guardians of the World protect him. The Daityas, Gandharvas, Yakṣas, Kinnaras, Rākṣasas, Siddhas, Sādhyas, Rudras and Vidyādharas serve as well as protect him. The Bhairavas, Mātṛ(kā)s, Skanda and Mahākāla, the chiefs of [Śiva's] troops, and the hosts of Dākinīs, Yoginīs and Śākinīs, and Bhūtas, Pretas and Piśācas protect him. The Siddhas, Vajradharas, Yogins, Yatis, Maharṣis, Tapasvins, Bhikṣus, Pratyekabuddhas, Bodhisattvas and Buddhas having observed with a [favourable] glance, protect him. Desirous of Nirvāṇa, they attain Nirvāṇa.

[t] Then, having listened to that, the householder named Viśvabhadra, with folded palms, knees placed on the ground and upper garment cast off, asked the Fortunate One: "O Fortunate One, Teacher of the World, grant me ordination; frightened as I am by the terrors of existence, I will attain Nirvāṇa by practising that observance." Having considered the purity of his intention, he said to him who was destined to be reborn no more: "Come, O monk, O highly fortunate one, practise the holy life"; and lay hold of him touching his head with his left hand which bears the mark of the wheel. When he was touched upon his head by the Fortunate One saying "Come ...", he became shaven-headed. Then, clothed in a red robe and carrying a staff and a bowl, he became a monk Viśvabhadrakara by name. Next, he taught him [topics for] meditation, Dhāraṇīs, [the three] trainings and restraint. Through the power of all of them he attained the state of Arhat and, being free from depravities and from false discrimination, became worthy of the reverence of gods, Asuras and men.

[u] Then, some of the monks were amazed and asked the Fortunate One what he [Viśvabhadrakara] had done formerly. The Fortunate One declared: "Formerly, in days gone by, this man was a very poor but proud Brāhmaṇa. As he had no wealth, though possessed of learning, he roamed here and there in distress, without being honoured or respected and without a retinue. Being without wealth even from being engaged in the various religious practices and duties prescribed by texts, on account of good performed formerly, and having no remedy, he blamed his own Karma and went from place to place. Some time later, he arrived at the city of Svarṇavatī. Through the power of the practice of observances, it was of gold, free from calamities, full of rich people, possessed of an abundant supply of provisions and very strong. Therein lived a universal monarch, Svarṇaketu by name; his queen was Hiraṇyavatī. Of these two, there shone forth five princes bearing the names Puṣpaketu, Rasaketu, Sūryaketu, Dvīpaketu and Candraketu. They had regard for their mother, father, teachers, relatives and servants. They had accomplished what had to be done and were lay devotees of the Three Jewels. As [described] above, they practised the great observance with the performance of dances to the accompaniment of various instruments beginning with horn, conch and drum, as directed by the Tathāgata, the Arhat, the Fully Enlightened One, Vipāśyin. Having approached that hall for religious discourses, fragrant with the perfume of flowers and incense and decorated with ornaments of various strips of cloth, he [Viśvabhadrakara] saw that Caitya-dome. When he saw it, there arose in his mind a great rejoicing. He obtained their consent saying: "I, too, shall practise it", and requested to know the rules [pertaining to the observance]. Immediately thereafter, that poor man bathed at a ford and purified, through the state of purity [resulting therefrom], followed the observance together with the others following it.

[v] Some time after this had been done, Vipāśyin, the Tathāgata, the Arhat, the Fully Enlightened One, the One endowed with wisdom and virtue, the Sugata, the Knower of the world, the Supreme, the Guide of men who have to be restrained, Teacher of gods and men, the Buddha, the Fortunate One, wandering along on country-rounds together with a company of sixty-four thousand monks, stopped over at that place. Then the Buddha, the Fortunate One, honoured, worshipped, respected and adored by the people of Svarṇamatī, by the king and by princes, ministers, Brāhmaṇas and householders,

with land¹, fine cloth, seats, offerings at his feet, water for rinsing his mouth, flowers, fried grain, unhusked barley-corn, flowers, lamps, incense, food, parasols, flags, banners, fans, various instruments [such as] conch and drum, [and with] equipment such as alms-bowl, robes, garment and medicines, arrived at the hall for religious discourses at the royal palace. There, seated upon a splendid seat that was prepared for him, he preached the doctrine of the [four] noble truth[s], as well as the benefits of the Caitya observance. When prince Puṣpaketu presented the three garments individually to the Fortunate One, and the company of monks, and having worshipped according to prescription, offered a golden alms-bowl filled with boiled milk-rice and the five kinds of divine food, just then, that proud and wealthless Brāhmaṇa, having come instantly with a couple of lotuses howsoever obtained, offered one to that Caitya-dome and the other to the Fortunate One, Vipāśyin, and, with his knees placed on the ground, his upper garment removed and palms folded, made an earnest wish. He played on horn, drum and conch, saying "By reason of this root of merit, may there be for me a severing from the sorrow of poverty. As long as one such as you, living in one's last existence, a Tathāgata, a Fully Enlightened One, is not born in the world, for so long, in every birth commenced, having become possessed of wealth, children, learning and good qualities, a donor and one who practises the Caitya-observance, may I, immediately thereafter, displaying hundreds of thousands of crores of Caityas made of precious stones, attain Nirvāṇa. Inasmuch as this earnest wish was made by him, he abided in happiness in [the whole of his] existence, a Caitya made of precious stones was displayed, and he has obtained ordainment for the sake of salvation with me as the Buddha, the Fortunate One, living in his last existence."

Having instructed thus, he again spoke to the monk Viśvabhadrakara: "O monk, create a dwelling place, set up my image together

[v] 1. Translated thus on the assumption that "bhūmiṃ" in the Skt. text should be emended to "bhūmi", thus forming a part of the following compound.

with a Caitya, in a solitary place, mutter the spell consisting of four syllables, viz. 'bhagavān', and, practising Dhāraṇīs and concentration, save people. Be a follower of my teaching." When the Fortunate One had spoken thus, the monk addressed him: "O Fortunate One, declare the justification of its meaning."

[w] The Fortunate One declared:

"The syllable 'bha', destroying the Māras, would give the blessing of good fortune; having brought about escape from the ocean of existence, it would cause wandering in the abode of the Sugata. (1)

The syllable 'ga' would lead to the most excellent state of existence, that of the Sugata, pure as regards comings and goings, and consisting of virtue, and fit for the achievement of profound wisdom. (2)

The syllable 'vā' would give eloquence favoured by the goddess of speech; it would also bestow the rank of lord of speech adorned by the ornament of speech. (3)

The syllable 'na' would bend the being that is stiffened by attachment and love. Causing affection for good conduct, it would lead to the teaching of the Awakened One." (4)

And again:

"For the destruction of the woeful state of existence, for the completion of the attainment of good fortune, for the crossing of the ocean of existence,¹ salutation, ever, to the syllable 'bha'. (5)

For the purification of comings and goings, for the obtaining of the profound doctrine, for the progress of all beings, salutation, ever, to the syllable 'ga'. (6)

For the grace of perfection in speech, for the attainment of the virtues of the lord of speech, for a form that surpasses description,² salutation, ever, to the syllable 'vā'. (7)

For the destruction of the evil states of existence, for the attainment of the position of highest of men, for king[ship], for lord[ship], salutation, ever, to the syllable 'na'." (8)

[w] 1. Skt. bhavasāgaratīrṇāya 2. Skt. vākyathāītarūpāya.

"He who discerns this for the sake of purification and employs the spell "bhagavān", would obtain the wisdom of perfect knowledge and attain the state of Nirvāṇa."

[x] "Thus, Sucetana, the past, the future, and the present have been described. In the Kali age, when the drought has increased there will be good rain, etc., by the sound of horn and conch, and by the Hundred-Thousand-Caitya-observance, there will be the fulfilling of wishes, free from portents; the protection of the world, too, is certain. The praise of the Caitya [observance] has been described in brief, but not in detail. By means of it, enlightenment, which is in every respect difficult to obtain, has been, will be and is being obtained by those of the past, the future and the present [respectively]. By it will there be the salvation of the world, the station of Nirvāṇa. In active life, those engaged in activity have experienced happiness thereby. Therefore the observance must indeed necessarily be performed, if possible, from birth to birth, and in each life, to its very end or else either for one year or for one month or for [just] one day. Among the months, the Śrāvaṇa is best in the Kali age; Kārttika, in the Kṛta [Satya] age; Māgha, in the Tretā age; and Vaiśākha in the Dvāpara age, on account of the days of the arising of each one of them. Again, among the days, the day of the full moon is the best on account of the birth of the Fortunate One." Having instructed thus, the Fortunate One moved on elsewhere on his country-rounds.

That monk, too, having given of his great wealth, one part after another, to such as his children and to supplicants, created, in that very grove, according to prescription, a dwelling place decorated with all characteristic features. He also created an image of the Fortunate One as well as a Caitya fashioned out of mineral. At that very dwelling place he constructed a hall for religious discourses, decorated and hung with parasols, flags and banners, and, up to the end of the month of Śrāvaṇa, prepared according to precept a Hundred-Thousand Caitya-dome, furnished with the five precious substances and filled with gold and unhusked barley-corn. Having deposited the image of the Fortunate One in that large Caitya¹

[x] 1. Translated thus on the assumption that the Skt. text should read "tasmin mahati caitye bhagavanmūrtiṃ ca garbhitāṃ kṛtvā".

and set it up with processions and festivals, he worshipped it for some years and attained Nirvāṇa. Up to now that observance was practised by the residents of that place. Through its power there is great felicity.

[y] Thus ends the first chapter, named 'The Origin of the Hundred Thousand Caitya Observance', in the 'Praise of the Caitya Observance', in the 'Story of Suvarṇavarṇa' in the 'Garland of Stories pertaining to Observances'.

[z] Then, at the command of Mahākāśyapa, Divākara returned thence, entered Rājagṛha, (went) to his own house, and informed his wife of the incident. He reflected on the loss of his own possessions, observed what remained of his wealth, and, very eager to practise the observance, inflamed by the fire of repentance, dejected, and full of sighs, became engrossed in thought: "Shame, shame upon me, ill-fated and devoid of wealth, (though born) in the family of the merchant Ratnākara, shame upon my intellect exerted in vain through longing for sensual pleasures. What am I to do now? There is fruit only from the sowing of seed. (But I have) not even a seed." His beloved, the beloved of her husband, aroused her husband who was thus full of sighs: "Beloved, do not be dejected; you are a young man. Accomplish everything by borrowing on loan from those who are your friends. Let the two of us practise the observance." Urged on by his beloved, roused and resolute, he gathered together materials from his friends, constructed, according to his means, a hall for (the practice of) the observance in the park outside the city, and, having invited the monks, come at the behest of Kāśyapa, according to prescription, performed that observance accompanied by his wife and together with (other) faithful performers of the observance, for as much as a month. Immediately after the completion of the observance preceded by a procession, he returned home and procured wealth from here and there by engaging in trade. By virtue of that (observance) there was the coming of wealth to his house, like clouds in the sky, in conformity with the seed (he had sown). When moderate wealth was obtained, he, being sonless, became full of longing for a son, thinking: "When will I see the face of (my) son?"

[109a] Then, the caravan leader Karṇa, his thoughts overcome by an intense surge of faith, observed: "I obtained this wealth on account of the Fortunate One. What if I firstly conduct the Fortunate One, the Tathāgata, Vipas̥yīn, into this house and make him partake of food together with the host of disciples."¹ Thinking thus, the caravan leader Karṇa went with great reverence to where the Fortunate One Vipas̥yīn dwelt intending to invite the Tathāgata Vipas̥yīn together with the company of disciples. He was clothed in clean garments, bedecked with various ornaments and accompanied by friends, servants and retinue. He went, preceded by varied instrumental music, honouring him with parasols, flags, banners and bells, and to the accompaniment of the sound of drums and conches, to where the Fortunate One Vipas̥yīn dwelt. He bowed to the Worthy One, the Tathāgata, the Perfectly Awakened One, together with the congregation of monks, his disciples, reverentially circumambulated him thrice, raised his upper garment, placed his knees upon the ground and invited him with folded palms: "O Fortunate One, compassionate towards the wretched and the miserable, I have come to invite the Fortunate One. May the Fortunate One come on the fourth day, together with the congregation of monks, your disciples, to my golden mansion, created by Viśvakarman at the behest of the Fortunate One. It has a splendour surpassing that of Vaijayanta; it is truly your own and complete with all implements. Show me your favour and enter it that you may cleanse it the more though it be already cleansed; and that we may enter it after the Fortunate One has done so." Invited thus, the Fortunate One, perceiving his mental disposition and firm faith consented by being silent.

Thereupon, the caravan leader Karṇa, his mind transported with joy and delighted, bowed to the Fortunate One together with the company of disciples, returned thence and prepared all the requisites - though in fact they were already prepared through the grace of the Fortunate One. Then, that day, he prepared seats covered with strips

[109a] 1. See [109] n.3.

of calico cloth as well as canopies and wall cloths, images and the like, on a piece of ground cleansed with a broom and plastered with clay consisting of cow-dung, and bestrewn with soft and delicate strips of cloth. It was variegated with many adornments, meshes of small bells, parasols, flags, banners, chowries, plantain-trees; bestrewn with various perfumes, incense, fried grain, unhusked barley-corns, gold, silver, jasmine and coral flowers.² On one side, he set up such a similar hall for practising the observance and on the instructions of the teacher undertook the observance pertaining to 100,000 caityas, day and night, together with his attendants, on the day of the full moon, according to rule.

Then, with great energy, that man Karṇa accompanied by a multitude of people and surrounded by friends, kinsmen, wife, servants and male and female slaves worshipped the Perfectly Awakened One who arrived on account of his invitation surrounded by a congregation of 64,000 monks and with displays of miracles and supernatural powers. He worshipped them in due order with water for washing the feet and for rinsing the mouth, etc. Seated each in his own seat, he honoured them with various perfumes, flowers, incense, lamps, sacred threads, leaves, roots, fruits, many sweetmeats, cakes, mangoes, milk-rice, alms-food, arecanut and betel, as well as presents of the three garments.

Now, the Fortunate One, Vipasyin, together with the congregation of disciples, at the end of that seven-fold, unsurpassed offering, encouraged that caravan leader with a benediction as he remained seated upon a low seat, thinking he had accomplished his purpose, together with his attendants. He conversed pleasantly saying: "Perform the accomplishment of the caitya-observance constantly. There will be great prosperity. Moreover, that son of yours will become a universal emperor, endowed with the seven jewels and the eight superhuman powers, and be dear to the people. Having done so, he returned to his own monastery.

[109a] 2. This is only a tentative translation here.

Thereafter, he [Karna] entered that great and lofty house and performed the caitya-observance daily. In the interior of the house he set up a shrine-room³ and prepared a figure of the Fortunate One made from mineral and a large caitya-dome having the shape of a heap of grain. He completed the caitya-dome (observance) numbering crores of times, placed (that figure) according to rule in its interior and, with great joy, again invited that Perfectly Awakened One, Vipasyin, of charming figure, pleasant, and rescuing people, together with his congregation. As before, he offered food, received benediction, returned and completed the observance. Commencing and completing it again and again he spent the days in happiness. The world was filled with his fame and name.

Soon afterwards, one day, the citizens observing his great prosperity, declared to Vipasyin:⁴

[109a] 3. Skt. vihāra.
4. See [110] n.41.

[121a] "What do you think, O great king, was he another who at that period of time was the monk, the preacher of the Law? You should not think so; but indeed, he was this monk Suvarṇavarṇa, who by this evil act of abusive speech addressed to the monk Ajita saying: "You deserve the stake", was made ready for being himself placed upon the stake, but was rescued by the monk Ānanda because he later sought forgiveness. The fruit of verbal, bodily and mental actions must necessarily be experienced.

Moreover, O great king, this man practised the caitya observance in every birth and by that action became a great personage by reason of merit acquired by past deeds. Realizing thus, you, too, should practise this observance together with your subjects, for as long as you live."

Then, the caravan leader, Divākara, gladdened in mind, declared to that Elder Ānanda: "Reverend sir, Noble Ānanda, I had undertaken to clothe with the three robes and to feed all the monks, as many as there are in Jambudvīpa that follow the teaching of the Buddha. Now, I am returned from an ocean voyage and everything is accomplished. What should I now do?" When he said thus, the Elder Ānanda replied: "Please prepare a gathering with regulated seats, etc. By the power of the observation and of us, all will be successful." The Elder Ānanda then engaged in the trance for instigating the world (to do good). Divākara, too, quickly employed officials at that very place and the king, too, gave orders to his officials.

Now, by the power of the trance, at that very moment there assembled three crores of monks.¹

[121a] 1. See [121] n.1.

[126a] Now, the monk Suvarṇavarṇa, obtaining permission from his parents, went away with the Elder Ānanda. Then, Ajātaśatru, surrounded by many crores of beings and gladdened at heart, returned thence to Rājagṛha. Remaining within his palace, in a hall for religious observances, he similarly performed that caitya-observance according to the appropriate days and the proper rites. All the citizens, keeping to the instructions of the king, did the same. The great caravan leader, Divākara, by the power of repeatedly accomplishing the observance, prosperous with an abundance of sons, grandsons, male and female slaves, elephants, horses, chariots and footmen, enjoyed happiness like a universal emperor and reached the state of bliss.¹

[126a] 1. See [126] n. 6.

ADDENDUM

The following is a tentative translation of section [94] of the Skt. text. I have here tried only to capture the spirit of the passage with the help of Tb. and Ch., as the text itself requires further emendation before an accurate translation can be attempted. I am greatly indebted to Professor F.B.J. Kuiper for his assistance in arriving at the present translation.

[94] Now, there is nothing that is not known, not seen, not understood, or not comprehended by the Awakened, the Fortunate Ones. They have [the redness of] the multitude of rays of the morning sun in autumn. They are inlaid with virtues as with reddish jewels. They are like the immaculate multitude of filaments of red lotuses blossoming with the morning sun. With a pure radiance like the water-lily, the emerald, Indra's tender weapon (the rainbow), and a circle of lightning, and with a multitude of auspicious rays like the flames of a raging fire enkindled by streams of ghee, they have destroyed the fathomless darkness (of ignorance) and shattered the cages of old age, death and rebirth. They are powerful through the acquisition of various roots of merit. Immaculate as white lotuses, conch-shells, jasmine, silver, pearls, hoar-frost, lotus fibres, and ivory, a circle of hair, white, soft and pliant with many curls shines between their eyebrows like the radiance of the pure beams of innumerable moons in the endless firmament between the brilliant bent bows of the Thousand-Eyed One (rainbows) standing upon the rugged peaks of mountains of gold. Their faces resemble freshly blossomed lotuses. Their equipment for supreme enlightenment has been enhanced by the giving away of their hands, feet, eyes,¹ heads, their own flesh and blood, their only son whose face was like a young lotus flower, their wives, elephants, horses, chariots,

[94] 1. Skt. adds vadana (faces or mouths).

ornaments, garments, food,² seats, beds, jewels, gold, silver, all their belongings and kingdoms, etc., throughout three immeasurable kalpas. They are free from attachment. Having crushed the forces of the Bodiless One, they wear thousands of garlands of bouquets of fame pure and clear as the orb of the moon in autumn. Their bodies are clothed with an orb of unimpaired lustre like the orb of the soft mesh of moonbeams discharged from the eastern mountain, like the concentration of rays of the morning sun, like thousands of streaks of lightning breaking forth from the clouds, like the waves of the Ocean of Milk in Pātāla agitated when the shining Golden Mountain was felled³ by the lance-stroke of the tusks of the elephant of the lord of the gods, like the peak of lustre of Indra's bow, like fragments of emerald, like the full moon, like lotus petals, like the crest-jewel of a lordly snake, like an excellent slab of cat's-eye gems, or like a heap of campaka flowers. They have reduced to ashes the thickets of evil inclinations with the fire of the knowledge gained by themselves. Their lotus-like feet are charmingly dyed by the lustre of the gold and jewels in the crowns of the thousands of gods that bowed at them. Their feet are red like the palate of a young elephant, like thickened lac, like a red lotus, like a mass of twilight clouds, and like clusters of Aśoka and safflower. Their lotus-like feet with their slender reddish nails smile, as it were, like the new moon. They have eradicated the creepers of craving and dispersed all the darkness of infatuation. They are friends of the entire world. Their nature is extremely benevolent without special occasion. The range of their knowledge is inconceivable. They have drawn out the poison from the snake of great passion. Their equipment for enlightenment consists of a multitude of supreme qualities won by hundreds of thousands of hardships. They have pulled out the roots of all the trees of the impurities with the strength of their knowledge which they have gained by their auspicious equipment. Their teachings are extolled by gods such as Brahma,

[94] 2. not in Tb. 3. Tb. omits any reference to kanakagiri here.

Irdra, Viṣṇu, Agni, Vāyu, Yama, Varuṇa, Kubera and Śiva. They have great compassion and are set on the welfare of the world. They have a single protector, are second to none and preach non-duality. They live in tranquillity and with insight. They are skilled in the three restraints (of body, speech and mind). They have crossed the fourfold flood. They are well established in the fourfold bases of supernatural power. They have practised the fourfold articles of attraction for a long time. They are without the five bad qualities. They have surpassed the five states of existence; possess the six good qualities; have fulfilled the six perfections; are rich in the flowers of the seven members of enlightenment and preach the eightfold path. They are skilful in the attainment of the nine stages. They possess the ten powers. The ten quarters are filled with their renown. They are the most eminent among ten hundred dominant (all-powerful) persons.

It is natural for them to survey the world with the eye of the Awakened One for three nights and three days, and see:⁴

[94] 4. Here begins section [95].

語業。由是因故。果報無失。於五百生中。與
母同其火焚。乃至今生。亦復如是。然於昆
婆尸佛所。先種善根。及發大願。今已成辦。
為大富長者。一切具足。現於人中。受天勝
福。所作善利。乃至威力等事。與彼昆婆尸
佛時。等無有異。而今最後於我法中。出家
學道。斷諸煩惱。證阿羅漢。諸葛獨。以是因
緣。汝等當知。一切衆生。若造一黑業因。決
定當受一黑業報。若造一白業因。決定當受
一白業報。是故諸葛獨。若黑業因。若白業
因。一一果報。決定無失。當知皆是自所
作。汝等諸葛獨。應如是修學。佛說此語已。
諸葛獨來。聞佛所說。皆大歡喜。信受奉
行。

佛說光明童子因緣經卷第四

No. 560

。金色童子因緣經卷第一

譯經三藏朝教大夫試講

龍卿光梵大師賜紫沙門

臣惟淨等奉 詔譯

如是隨聞。尊者大迦葉已趣圓常。尊者阿難
具大威德有大智。與尊者舍利子等無有
異。悲心如佛普攝一切。能於國城聚落方處。
隨彼彼處以勝方便調伏化度一切衆生。乃
至後時。廣為教化俱抵白千諸衆生。宜說
正法而兩甘露。灌注心頂。周遍廣嚴大城菴

羅樹園。皆作利樂

是時王舍大城有一商主其名日照。居處城
中。財寶富饒眷屬熾盛。其廣大播聚增多。
與毘沙門天王等無有異。以富盛故娶於上
族。相與嬉戲遊止娛樂。久無嗣息。長者眷
屬心懷渴慕極生憂惱

是時初利天中有一天子具福威德。天報將
盡五衰相現。然其樂欲觀佛出世乃至涅槃
莊嚴等事。求於人中相續受生

爾時帝釋天主。觀彼天子將其謝滅。樂欲觀
佛莊嚴等事。欲於人中相續受生。知已乃謂
彼天子言。汝若樂欲人中生者。汝今應知。王
舍城中有一商主其名日照。而彼妻室堪汝
托陰。天子答言。我昔曾聞。彼商主者。於佛
法中而無淨信。帝釋復言。仁者今當如我所
作。我能令彼日照商主於佛法中深生淨信。
天子白言。如天主語唯然受教。若彼商主與
其妻室。乃至諸善歸依三寶。我當從命托彼
陰中。是時帝釋天主從天中降。即於王舍大
城日照商主舍中。處空而住。以其帝釋天主
色相威神。周圍是含有微妙光。而為照耀
時日照商主見是微妙光明照已。深生奇異
舉照怡目周遍四方。審諦觀察乃見帝釋天
主勝相。即時顯面禮奉雙足。作是白言。天
主。我於今日快得善利。汝天靈降于小舍
當何教命。吉祥勝事何所成辦。天主答言。商
主。知汝無子。汝若希求有子息者。汝與妻
室從今已往乃至盡壽。應發淨心歸依三寶
當生貴子。是時日照商主聞是說已。心意泰

然。踊躍歡喜。作是白言。天主。我等今者如
尊教命。從今已往乃至盡壽。同已妻室皆發
淨心歸依三寶

爾時帝釋天主。為其日照商主及彼妻室。開
發淨信歸依三寶已。即於王舍城中隱而不
現。還復初利天中被天子宮。現住其前。為
彼天子一一廣宣如上事相。乃至其後。而被
天子於彼天中謝滅天報。即於王舍城中日
照商主之妻托陰胎藏。喜子入胎奇相斯現。
時商主妻身中自然具有最上色相威光。悅
意香風時來吹觸。是時國城賢女之家皆生
智者。復有五種獨異之相。何等為五。一者
能知人所愛樂。二者能知人不愛樂。三者知
時。四者能知時中微細。五者能知入胎藏事。
入胎藏事者。謂入胎時能知所生是男是女。
若是男者於胎藏中依右而住。若是女者於
胎藏中依左而住。是時其妻心生歡喜。謂夫
主言。君應當知。我觀于今所懷聖子。胎藏
分位漸增成長。依右而住。其後當生決定是
男。夫主聞已加復欣悅。時商主妻其身輕舉。
乃舒右臂即是言。我久時中希求子息。願
見子面。今所懷子。若生未生我今宜應營作
福事。即召主執聚以珍財隨力行施。令我種
族久住昌盛。何以故。我於前世。若少若多
隨行布施作福事已。於今生中施名不墜。亦
復生生隨逐不失

爾時商主之妻胎藏漸成。預知其相。處于高
閣安隱之所。善養護之。寒即隨寒而妙資養。
熱即隨熱而妙資養。方藥攝治飲食順度。苦

階甘辛鹹淡之味悉無過極。六味調均離諸愆失。復以璵璠莊嚴其身。猶如天女。而常遊戲歡喜園中。若座若床高低隨易。或履地時無諸硬澀。亦不少聞不悅意聲。乃至其後胎中分位成熟圓滿。或滿八月或滿九月生一童子。色相殊麗人所樂觀。端正嚴好支體成滿。身有金色光相。諸分具足。悅目適心。衆共瞻觀。金黃色衣自然覆體。旖旎香風。遍觸其身。口中復出優鉢花香。童子生時長者會中又復雨衆妙衣。所雨之衣皆悉金色。迦尼迦花繽紛而墜。現如是等希有瑞相。廣大圓成。

是時日照商主。與其妻室并諸眷屬。見是事已成生驚異。于時商主即出其舍住於門側。自外而觀。愈增欣躍。見是相已乃作是念。童子誕生誠多增長。心生最上最極歡喜。還入舍中。乃至其後見是童子。色相殊麗端正嚴好。踴躍歡喜。說伽陀曰

快哉我今得善利 快哉意願已圓成

福威德子今日生 是故我心大歡喜

說伽陀已。以歡喜故。復出家中殊妙衣服。普施沙門及婆羅門孤露貧者宗里親屬。以營福事。

爾時童子生後已經二十一日。廣為修營。衆福亦已。親族共議宜當立名。有親者言。今此童子身有金色。飽赫光明。諸親今當爲此童子立名金色。衆議已定。于是乃名金色童子。

是時商主即爲金色童子。選八女人命爲其

母。二爲養育。二爲洗濯。二爲乳哺。二爲戲。既。由是速疾長養成立。如淨蓮花淤泥中出。漸當教習童子藝能。若書若算及諸事業。一爲安布。二爲安布。三爲安布。四爲安布。五爲安布。六爲安布。七爲安布。八爲安布。九爲安布。十爲安布。十一爲安布。十二爲安布。十三爲安布。十四爲安布。十五爲安布。十六爲安布。十七爲安布。十八爲安布。十九爲安布。二十爲安布。二十一爲安布。二十二爲安布。二十三爲安布。二十四爲安布。二十五爲安布。二十六爲安布。二十七爲安布。二十八爲安布。二十九爲安布。三十爲安布。三十一爲安布。三十二爲安布。三十三爲安布。三十四爲安布。三十五爲安布。三十六爲安布。三十七爲安布。三十八爲安布。三十九爲安布。四十爲安布。四十一爲安布。四十二爲安布。四十三爲安布。四十四爲安布。四十五爲安布。四十六爲安布。四十七爲安布。四十八爲安布。四十九爲安布。五十爲安布。五十一爲安布。五十二爲安布。五十三爲安布。五十四爲安布。五十五爲安布。五十六爲安布。五十七爲安布。五十八爲安布。五十九爲安布。六十爲安布。六十一爲安布。六十二爲安布。六十三爲安布。六十四爲安布。六十五爲安布。六十六爲安布。六十七爲安布。六十八爲安布。六十九爲安布。七十爲安布。七十一爲安布。七十二爲安布。七十三爲安布。七十四爲安布。七十五爲安布。七十六爲安布。七十七爲安布。七十八爲安布。七十九爲安布。八十爲安布。八十一爲安布。八十二爲安布。八十三爲安布。八十四爲安布。八十五爲安布。八十六爲安布。八十七爲安布。八十八爲安布。八十九爲安布。九十爲安布。九十一爲安布。九十二爲安布。九十三爲安布。九十四爲安布。九十五爲安布。九十六爲安布。九十七爲安布。九十八爲安布。九十九爲安布。一百爲安布。

爾時王舍城中。有一商主名曰離垢。經泛大海。獲利圓成。安隱而還。爲佛世尊及千二百五十苾芻眷屬。普遍清淨飯供已訖。一一苾芻復以三衣而爲布施。于是離垢商主淨信之名。充遍世間。咸讚是言。今此商主善爲商導。涉渡大海。果利無虛。而能於佛法中廣作勝事。

時日照商主聞是言已。願相習教。乃起是念。我若同此涉渡大海無難。願我當以佛諸聲聞弟子之衆。乃至遍住此閻浮提。以佛教勸聚爲一會。我當悉以上妙飲食。遍供給已。復於一一苾芻各以上妙三衣。周行給施。作是念已。具以上事。告語其妻。妻即答言。夫主。若能有其勢用。隨汝所願。必能成辦。

是時日照商主。即於王舍城中。三復振鈴。遍警告已。乃與五百商人。眷屬。涉大海。既已得渡。安處彼方。時佛世尊已入涅槃。其後復聞尊者大迦葉亦入涅槃。乃至後時。金色童子。於竹林精舍。聞一苾芻誦無常偈曰

若查若夜中 或行或復住
如大河迅流 念念無停止
寢宿過是夜 壽命隨減少
猶如少水魚 斯何有其樂
此色相衰朽 病集即破壞
如羊被殺時 命去死不久
此身非久住 地等六大成
譬如曠野居 無門無關門
此身何所樂 穢惡衆盈流
病苦所榮纏 老死常驚怖
今此穢惡身 病集即離散
得勝寂靜時 乃最上安樂

是時金色童子聞是偈已。於生死中。極生厭離。欣樂涅槃。廣多讚歎。即時禮奉彼苾芻已。乃發問言。向聞聖者所誦偈句。云何語邪。苾芻答言。汝今當知。此是佛語。童子聞已。於佛法中。益生淨信。乃發語。誠樂欲出家。轉復肅恭。於苾芻前。再伸拜。奉白言。尊者。我今樂欲清淨出家。惟願聖者。悲愍攝受。令得出家。苾芻答言。汝欲出家。父母聽不。童子答言。未承其命。苾芻告言。汝今宜應往白父母。若其聽許。乃可出家。童子復言。如尊所教。是時金色童子。深厭生死。極大怖畏。志樂出家。即還自舍。詣其母所。拜奉雙足。前白母

言。願母知我。我今樂欲清淨出家。於佛法中修正法律。惟願聽許。母聞言已。悚然驚懼。拊膝傷歎。謂其子言。唯汝一子我所愛念。如其意樂百種依隨。云何汝今捨我出家。子白母言。母今當知。諸有恩愛決定離散。願母子今聽我出家修正法律。母聞言已。逼惱之心轉復增極。嗚咽垂涕。復謂子言。子今當知。勿於我前三復斯說。無令熱血自口而流。其母即時乃自思忖。若今如是畢竟不能止其意樂。宜設方便以解其心。乃復謂言。童子。汝父淨信於佛法中廣營勝事。已涉大海非久即還。汝今宜應俟父歸復。父必有命聽汝出家。

是時童子。於母孝奉即自思惟。我若重復啓言陳告。必令我母極生逼惱。我宜從命俟父還家。于是童子默然受教。爾時金色童子。以其色相嚴好殊麗。凡於四衢經遊出處。衆共瞻觀者無厭。時童子母復作是念。我子端嚴色相殊麗。衆所愛樂。然我之子於世間法深生厭背。以是緣故心常懷疑。此子欻然捨我出家。我今應當隨逐防衛。子若去之後當生苦。金色童子因緣經卷第一

金色童子因緣經卷第二

淨三藏朝散大夫試鴻臚卿光祿大師賜紫沙門

臣惟淨等奉

詔譯

爾時金色童子。其後常時親近有智沙門婆羅門等。隨逐聽受善妙所說解脫道法。或復親自書寫經典。及營勝事。

是時日照商主。於王舍城外有一大園。花菓繁茂清流嚴好。金色童子日往遊適。或時棲處讀誦經典。時王舍城中有一妓女。名迦尸孫那利。年少端嚴人皆欣慕。

是時國王阿闍世王。有一大臣其名勇戾。王極寵念多所委用。於彼妓女深染緣。日日邀詣勇戾園中嬉戲娛樂。其後一時彼迦尸孫那利女。衆妙莊嚴。出王舍城外詣日照園。及路次見金色童子亦出王舍城外詣日照園中。色相殊麗端正嚴好。身有金色威光艷赫。金黃色衣自然覆體。悅目適心衆共瞻觀。彼女見已乃作是念。奇哉色相殊妙若此。奇哉威光艷赫無比。念已即時恣其瞻矚。又復思惟。世間若有具福女人。應得此子而爲其夫。勸福女人彼應難得如是丈夫嬉戲娛樂。然我今者其復云何。欲祈緣契有無礙耶。何以故。今此童子諸丈夫中而獨殊麗。我今雖復極生愛戀。設何方便而獲契會。即時趨詣彼童子前。注意觀視。復自思忖。今此童子體性端凝具大威德。棄背世間欲染邪緣。趣向

涅槃真實正道。我雖愛慕彼不納受。我今不應於斯受恥。我亦不住勇戾園中。宜隨彼往所止之處。言已即時密隨童子之後。

爾時童子知是事已。而即速行先入園中。遣守門者關閉其門。是時伽尸孫那利女。隔門白言。童子。此何道理關閉園門。我今故爲汝來至此。汝今堅不令我獲其瞻矚。亦非所宜。童子默然不答。時彼女人又復惟忖。今此童子不出二事。一者或復畢竟不爲世欲所染。二者或爲鬼魅所著。於一切處以我色相。或以言說。皆悉不能獲其附近。我今雖復志欲親附。然斯觀視關閉于門。縱使巧智設何等方便。而終於我作其遮止。我今或復勿令知覺。但俟他晨先來園中。潛伏宵止。而是童子其必後來。我即進身潛相附近。時彼女人作是念已。即復旋歸入於城中。是日女人不獲造詣勇戾之園。是時勇戾於自園中竟日遊賞。日時向暮彼亦不來。傾望既久還入城中。即遣使人詣彼迦尸孫那利妓女之舍。謂女人言。汝於今日以何緣故不至園中。是時女人巧運方計。答使人言。汝可爲我啓白大臣。我於今日風恙所縈頭目昏痛。由斯事故不獲詣園。使人受言未遑迴白。親里近人潛已告語。是日女人都無疾恙。但爲往彼金色童子園中遊觀。是故不來大臣園所。爾時勇戾大臣聞是語已。忿恚教生審諦思忖。若此迦尸孫那利女。與彼金色童子有所契會。斯實令我作無義利。由是忿恚結縛於心。世間所謂女人怨縛。最爲第一。

是時大臣，惹火燒心極為逼惱，守度是夜得至明日，召一侍人而謂言曰：汝可執劍從于我後，出王舍城，請日照園，我有少緣，速疾營作。侍人答曰：如尊旨命。爾時侍人執劍隨從勇辰大臣，出王舍城，入彼日照商主園已。時迦尸孫那利妓女，種種殿身亦出王舍城外，詣于日照商主之園，繼踵而入。時彼女人園中忽見勇辰大臣，見已驚惶投竄無地，乃作是念：今日大臣決定於我大作俱惡無義利事。是時大臣見女人已，惹火熾然焚燒心意，眉蹙額皺，異相悖與，即速奔前執拽其女，髮鬢蓬亂覆面于地，勸聲謂言：汝今來此與彼金色童子做有要契，妄謂我言風恙禁遏，巧以方計而相欺調，事相若此，怨轉事逃，諒汝今時故難活命。

是時迦尸孫那利妓女聞是言已，苦惱自召大生驚怖，我今無復命得存耶，內極悲哀垂淚號泣，從地旋起，前詣大臣，禮奉雙足，緩發其言，懇切告白：仁者，悲念不應於我殞害其命，女人之身多生過失，自今而後我不復作，乃至穢毒誓為婢使，願以仁慈止息忿毒，與我殘命便令存活。時彼大臣雖聞如是悲切之言，以恨毒心都無聽納，於其惹火轉復熾然，謂侍人言：汝今宜速揮以利劍斷取其頭，棄置于地。

時彼侍人聞是惡者狂惡言已，發大戰怖，乃作是念：苦哉癩人極無悲愍，與此女人素深熟緣，而何一旦以彼小罪欲害其命，苦哉我今於斯人所求其養活，猶如蛇毒實堪驚畏。

何故我於下劣人所求依止，我於諸處隨入艱險，豈非我今死時至耶，或復我今顯說其言而當告白。若顯說時彼或能止如斯罪業，知是不正法已毀壞心意，又復見是女人驚懼危逼悲哀涕泣，作是念已，即時合掌前白勇辰大臣言：惟願仁者，悲哀止息，無令我作如是種類不義利事，無令我作宰殺之人，無令我今勇悍其意而造殺業。我主仁慈願賜救護，況此女人容止端嚴，人所樂見，王舍城中久時棲止，諸方來者多人欣慕，又此女人一切人眾共所愛念，云何我主明慧有智，於一切人所愛念處，反生瞋毒，願今止息如是惡緣，當免二世極重殺業，無至堅執使其破壞，勿令我身造斯惡行而自焚燒。又此女人色相盛年，眾共慈愛，於仁者前悲哀逼迫，以甘軟言懇切祈告，我聞彼言心大戰慄，又聞仁者狂惡之言，欲斷其命，轉增惶怖，至于邊地惡人尚無勇心故害人命，況乎仁者能勇害耶，假使一切畜生之類，見諸危逼尚起慈心，況復人倫生殺害意，是時侍人說伽陀曰：

仁者所出非理言，我尚不欲聞其說，況復使我實所行，願今止斯極惡業。

時勇辰大臣聞是說已，以恨毒緣堅執不捨，意念差失不復本心，轉增瞋毒起諸惡相，勸聲謂言：咄哉男子，汝於此女亦深愛念，以憐護心違我旨教，隨處遮止不欲彼殺，汝今從命殺即為善，若不殺者，汝於今時命亦不存。時彼侍人觀斯執見，恨惡危逼，乃自惟忖，苦

哉我今隨逐入是險難中，我今若不從命致殺，彼當決定反害我命，何以故，而此女人愛念素深，尚欲堅誓，況復於我不致殺耶，我若從命於此女人，賢善之身揮其刃者，我即復何名丈夫耶，我今寧可於一切處摸自身命，決定終不害彼女人，其後侍人別運方計，即自惟忖：我今宜應執劍逃竄，若己若他必能護命，念已即時持劍奔竄，迅速其步欲出園中，時勇辰大臣亦逐其後至於門側，時迦尸孫那利妓女身力羸瘁，餘命無幾，思欲奔竄其力無堪，念已即時勉力而起，即速前奔至一牆界，牆仍既高不能過越，是處適值大臣旋還，即時女人於阿提目多迦花林之間，避走潛伏，大臣不見，即於是處周行觀瞻，乃見女人在高牆側潛伏林間，是時牆下，先有黑蛇潛處其穴，因是出穴螫彼女人右足致傷，大臣見已亦復奔走，是時女人即自思念：此必大臣來害我命，爾時專一唯懷死怖，其後非久即知是處為蛇所螫，是時大臣旋詣林間觀其女人，瞋毒劇增心無悲愍，即復前拽彼女人身，蹂躪髮髻愈增疲困，苦哉女人受斯殘害，氣力綿微悶絕于地，是時大臣審復觀瞻，見是女人僵仆其地，即自思惟：今此女人命已殞謝，我應迴復，然慮餘人窺其事狀，即時舉身起騰而度，入於城內。

爾時王舍城中，諸巡警官周行警察，至日照商主園中，到已見彼金色童子出王舍城，至自園內，乃至復見迦尸孫那利妓女僵仆於

之可。往詣棄屍林中。時諸人衆觀者。皆生別離忿恚而悉墮淚。咸作是言。苦哉危逼。今此童子人中難得。卽期殞謝。諸膾宰人監執童子。周行巷陌時中容緩慮其可救。又復引詣園園之所。是時王舍城中內外所居男女大小。及餘方處所來人衆。而悉會聚共觀金色童子執縛其臂。見已成生苦切悲念荒惑其心。俱發問言。此人何故如是執縛。時諸膾宰嗚咽悲泣。答衆人言。或謂此童子殺害迦尸孫那利女。故此執持將欲棄置。遍一切處衆所共聞。今詣棄屍林中而後非久卽當殞謝。衆人聞已成生悲苦。異口同音唱如是言。苦哉苦哉。一何危逼。而此童子色相端嚴衆所樂見。身支圓具有金色光。悅目適心衆共瞻觀。儀相調寂智慧明利。悲心具足愛念衆生。常起法欲具大威德。如是之人豈可殺耶。賢聖彰明今何隱沒。覆蔽正法非法熾然。正者統臨現居尊極。一何如是枉橫逼人。是時人衆說伽陀曰

色相謙恭復尊貴 最上增勝所莊嚴
我等如是觀復觀 殊妙愛樂昔未有
我等皆見此童子 今爲膾宰所執持
最極悲苦衆咸生 破壞摧毀諸身意
能開多人悅意目 復爲多人所愛樂
云何於此妙身中 王者嚴刑可能及
大衆若常觀瞻時 彼欣樂心皆無足
云何棄已付法人 苦哉巨輔無悲感
口中常說諸法律 隨其所說善能行
善觀如是調善人 何能起發斯罪業

此卽乃行於非法 正法隱沒或滅亡
若今運用此功能 我等咸生離散苦
時諸人衆說伽陀已。城中復有諸女人衆。於此童子極生愛念。是中或有一類女人。以別離苦所逼惱故宛轉于地。或有女人拊膝傷痛。或有女人心識癡迷。一一皆如離散親子受大苦惱
是時王舍城中內外所有一切人衆。以此童子將期命殞。咸生別離逼切之苦。互相叫唱聲言雜亂。戰怖惶惶悲苦無救
時日照商主舍中有一童女。因適衛市竊聞其事。卽時悲泣速還自舍。詣金色童子母所到已趨前舉身投地。是時金色童子之母。疑惑迷亂卽發問言。汝有何事宜今速說。童女自言。曾母當知。金色童子執縛其臂膾宰監逐。衆皆謂言於園中殺彼迦尸孫那利女。非久卽詣棄屍林中命將殞謝。四衢巷陌一切人衆咸悉聞知。時童子母聞是語已。憂苦極深悶絕躄地。以水灑而良久乃蘇。從地而起唱如是言。苦哉我子苦哉我子。卽時戰怖驚惶失次。拊膝軫悲頭髮蓬亂。自舍而出奔詣四衢及諸巷陌。以子別離憂苦所逼。力劣心疲舉聲叫唱。凡所見者皆發問言。我子金色童子今何所在。苦哉今時不見我子。汝諸仁者。願賜救護願賜救護。令我子今得見其子。如是悲泣周遍街巷隨處而住
是時日照商主之妻。以不見其金色童子。最極憂苦所逼切故。周行迷亂高聲叫唱。凡所見者而悉禮奉合掌告言。願速救護願速救

見者而悉禮奉合掌告言 願速救護願速救

護。乃至我子未到林所。其中容受令我得見。又復告言。汝應悲念爲令我子未至破壞。使我得見
時童子母發苦切言。告諸人已。未見子間又復唱言。苦哉云何不見我子。是時舉身自投于地。盤桓宛轉地中跳躑。如魚出水在枯涸地。跟踏周倅不遑安處。心如割切悲復增悲。猶如新生犢子失其牛母。多種驚惶危逼唱言。苦哉我之子。苦哉意所樂。苦哉善忍若者。苦哉大孝人。苦哉多願求所獲之愛子。苦哉妙相人所樂觀。苦哉身支圓滿具足。苦哉絕赫金色之身。苦哉人衆悅目瞻觀。苦哉衆中開照怡目。苦哉聰利有智之者。廣出無畏悅意善言。苦哉廣有悲愍心者。法欲具足愛念衆生。苦哉最上煥耀家族。苦哉我之族中明炬。苦哉我心所愛樂者。苦哉我之族中大賢。苦哉我之集真寶者。苦哉我之妙甘露眼。苦哉我之相續深愛。苦哉我之族中大寶。苦哉苦哉。云何如是掌法之官不審伺察。而假我子將殞命耶
是時童子之母。重復合掌再陳哀告一切人衆。力劣心疲。說伽陀曰

苦哉我今無告語 云何令我今所行
我今如夢亦如癡 逼切我心大迷亂
爲子憂苦深逼迫 最極哀危散亂心
我今懇請一切人 數數哀聲增涕泣
意不調寂非色容 我心都無所愛樂
我子將置棄屍林 汝等今時願救護
汝等若有悲愍心 卽有善護者功能

應知。今此童子畢竟純善，悲心增劇，有大威德。法欲具足愛念衆生，豈於如是無義利事而能發心。況復行邪，願諸仁者，速於今時特爲審察。如是事相若或詳審，而此童子事有實者，此之危難願令放捨。汝等人衆若於是事詳證可成，一切人衆同汝教令。是故無少過失可得。此外別無悲愍之心而爲發現。若其然者汝等能善愛敬有德悲心顯明，汝等若發悲愍心已。應詣王所求王教令勸前巨輔，如汝所言宣示其事。無復別異而可信聽。仁者當知，我今爲子將其別離畢竟艱苦，能救護者，我今悉與一切珍寶，惟願汝等廣施恩惠。爲此童子如理詳察。

時諸人衆聞商主言，具明其意互相謂曰。今此童子衆德咸具深可愛敬。即時衆中召其二三有智之人明正理者。遣詣王所具奏於王。若王今時爲金色童子，勸彼巨輔，令其審細重復詳察事之虛實。我等民衆以十萬金奉上於王。王從所奏，時有智人詣掌法司，先勸詳辯勇戾大臣之所。

爾時勇戾大臣遠見二三人來，即發問言。汝等無其事緣。何故來此。諸人答言。我等王舍大城所居人衆哀告，仁者。今此金色童子色相端嚴衆德備具多人愛念，彼將別離。王舍城中一切人民極大逼惱。況復此人常樂正法諸法律等德行具足。此人無有少分過失。衆所共信。王勸仁者。今爲金色童子重復審細詳辯前事。我等以十萬金奉上於王。日照商主亦自排備衆多珍寶而以奉之。令

王廣藏有所增益

時勇戾大臣聞是語已，忿恚答言事定已久，汝等何故復令詳辯。又復何言與十萬金令增王藏，豈我今時非理取財增王府庫。汝等誠謂不知王意。汝諸人衆，於一切處巧設計智，欲令王者作無義利。此非方便乃是汝等出譏謗言謗於王者。若或餘事欲令王者同斯詳辯，即見多人悉皆破壞。

時勇戾大臣呵責彼等二三人已。即時呼召四類惡人。所謂造作極惡業者，不忍辱者，無慈愍者，無悲心者，召已謂言。汝等今速監逐彼諸膽率之人出於城外。依我所言如王法令殺彼童子。汝等勿得輒令放捨。自餘臣佐或有所言亦不可放。汝等若或依我教令斯即甚善。若不從命起異見者，我與汝等大生怨縛。彼等答言。我今從命。

是時四監逐官受旨命已。各執利劍監逐前行。時諸膽率審慮百端運謀方計。徐緩進步執持童子，迂轉四衢周行巷陌。欲令一切普使聞知，乃作是言。苦哉我今作何方計。今此童子脫免斯難。我等今時豈能作此無義利事。

是時四監逐官各執利劍，詣諸膽率之前，告語彼言。汝等宜應如彼大臣所授旨命速營其事。汝等若不速出城外如彼法令殺其童子，我即今時斷汝等命。而彼四類極惡監逐之官，各執利劍其狀可畏。怒目觀視彼諸膽率，是時彼等慮其斷命成生驚怖，皆言。苦哉我等今時無復方計救此童子。須宜從命

而將致殺。言已悲傷滿目垂淚。是時四監逐官疾速催驅金色童子出於城外。當其童子出城之時，有無數百千人衆奔馳騰視，傷痛流淚異口同音咸作是言。苦哉苦哉。日照商主大寶散失。又此日照商主根源上族而悉斷壞。日照商主族中明炬而將息滅。日照商主族中最上髻珠墜落。日照商主清淨眼淚，日照商主妙好莊嚴今悉離散。日照商主心極痛傷其猶開割。日照商主體中命須。苦哉苦哉。何故令此童子出於城外曠野孤迥寂寥之所。盤旋宛轉無救無依。今此童子於其最勝王舍城中。如清淨月爲彼羅睺之所吞食。又此王舍大城如空中日白晝銷殞。王舍大城所居人衆喪甘露眼迷失方處。王舍大城所居人衆相續深愛而悉離散。王舍大城所居人衆，妙好莊嚴今已廢棄。王舍大城所居人衆髻珠墜落。王舍大城所居人衆心所愛寶今悉破壞。王舍大城所居人衆目既喪明將何瞻視。我等今時見是事已。云何能生悅樂。心意誠謂我等無所依止。

爾時童子既出城已。彼監逐官遣人來白勇戾大臣。金色童子已出王舍大城。時勇戾大臣聞已歡喜。

爾時先所來者。其二三人聞是事已愁憂不樂。寂然無依還訪城中先同議者。彼彼人衆具陳上事。彼諸人衆聞已愁憂寂無依托。互相議言。汝等應知。我之國主阿闍世王。是惡王者不遵正理。昔嘗父命今作非法。以其有德色相端嚴衆所愛念勝智之人。而令殺

爾時先所來者。其二三人聞是事已愁憂不樂。寂然無依還訪城中先同議者。彼彼人衆具陳上事。彼諸人衆聞已愁憂寂無依托。互相議言。汝等應知。我之國主阿闍世王。是惡王者不遵正理。昔嘗父命今作非法。以其有德色相端嚴衆所愛念勝智之人。而令殺

悲心一味大無畏 大悲愍者所依止
 一切功德普能成 滅已後復何所得
 何名三界作利益 所謂發起大悲心
 悲愍即是真實智 平等依止於捨行
 苦哉佛大功德寶 經俱厥劫所積集
 依止難地即銷亡 所有正法亦墜墮
 世尊導師離世間 苦哉無明所關蔽
 此世此生險難中 勤力所成皆破壞
 大哉最勝即佛寶 一何今時悉離散
 深可傷悲諸世間 發起一切破壞事
 佛滅茲芻桑亦空 譬如群牛失其母
 諸有智者觀斯緣 離不心生大悲惱
 全身委地仰敬奉 頂禮世尊離塵足
 佛日光明已暗冥 我等後無所歸向
 無常大事極慘毒 一切衆生平等受
 佛亦今時被汝侵 故令我今無救護
 八正道法如妙藥 能治煩惱病根源
 大師大悲大醫王 于今亦墮無常數
 苦哉無悲極迅速 世尊慈父已入滅
 一切世間悉暗冥 何人為開明照眼
 苦哉世尊已入滅 我子心寶將不還
 今子臨當刑戮時 願佛來救斯厄難
 世尊普救諸苦惱 一切最勝所歸趣
 我子無依命欲亡 惟願今時垂救度
 若我今日得善利 如大威德之所說
 令我諸愛不散離 是即獲得最上語
 日照商主以如是等悲切語言說伽陀已。復
 謂優婆塞言。佛諸弟子大聲聞中。佛以教法
 付何人已入般涅槃。優婆塞言。商主諦聽我

佛世尊以其教法付囑尊者大迦葉已入般涅槃。彼尊者大迦葉如世尊勸。以其教法付囑尊者阿難已。次入涅槃。今時即是尊者阿難大威德者。任持教法。而彼尊者悲心如佛。能於彼彼國城聚落一切方處。調伏攝化一切衆生。於衆生中若有未種諸善根者。方便攝化令種善根已能積集一切善根得相續者。使令成熟。已能成熟諸善根者。使其得度。若有縲纏煩惱病者。為說正法勝甘露藥令其除愈。猶如醫王。又為一切煩惱黑暗所覆衆生宣說正法。清淨光明破煩惱暗。譬如日天出語光明和合調順。狀俱母陀花開發可愛。猶如月天。常以正法教授調伏諸小國王。如轉輪聖王。以自智慧勝妙辯才。攝伏一切邪異外道群鹿之衆猶如師子。指示法律開導一切。猶如導師。廣為衆生宣說正法增益法財。猶如商主。普令一切種植善種覆蔭增長。猶如大雲。教示損益猶如父母。諸有一切難調衆生善為調伏。未得度者令其得度。未安隱者令得安隱。未涅槃者令住涅槃。一切險惡艱苦逼迫彼衆生大怖畏者令其脫免。總略而言。彼聖尊者有大威力。一切佛事皆悉能作。隨念能應。如汝今時子之厄難隨汝所念能為救度

言。尊者大慈。我子今時有別離苦。憂惱逼迫無所伸背。我今醫以極切心誠悲泣哀祈尊者阿難。願垂救護即時商主說伽陀曰
 今此尊者最勝上 衆生心意悉明解
 如意如願普能知 願今聽我說是事
 我佛世尊已入滅 願諸弟子有大威
 尊者多聞無等倫 能持如來清淨教
 善安慰我逼惱心 復為世間所歸向
 常樂利益於衆生 願今觀察如是事
 今時我子以何緣 云何如是將致害
 我今危逼子無依 願師威神作救護
 若或聖者不任世 無復可得利衆生
 信善之人欲害時 非師何人能放捨
 留身住世利群品 能善任持佛正法
 現前應起悲愍心 攝受救護於我子
 我諸方計無所成 今無歸趣復無救
 父子同陷憂泥中 尊者悲心願提拔
 我今悚怖深啓告 師利世間餘何有
 釋迦牟尼師所言 今如關中現光照
 唯除尊者作善利 餘復無人能救護
 惟願尊者速降臨 應起悲心救我子
 為子憂心如怨執 惡人侵嬖難堪任
 我及妻子悉無依 願歡喜尊施歡喜
 日照商主說是伽陀。時尊者阿難悲心增益。晝三夜三即為思念。以聲聞中所得天眼普觀世間。何法是增。何法是減。何者險惡。何者難苦。何者逼迫。何者具有險惡艱苦逼迫等事。何者微小。何者漸增。何者廣大。何者惡趣道中。我當提拔。何者天中善趣及解脫

向尊者阿難痛切哀訴，說伽陀曰

生死怖中堪大懼 我常不生於歡喜

尊者阿難悉了知 惟願今時聽此說

佛一切智大悲者 應化入般涅槃後

利益衆生正法門 付囑尊者大迦葉

而彼尊者作利樂 化事圓成次涅槃

復以世間利益門 付囑阿難大威德

尊者迦葉大名稱 彼涅槃後迄于今

尊者世間同一親 廣爲衆生作利樂

三界無主作主宰 諸怖畏者施無畏

疲者置於止息方 無歸向者作歸向

尊者世間同一親 大師所作悉能作

佛弟子中近侍尊 今善任持佛正法

尊者今於苦難地 若不爲我垂救拔

此外別無主所依 即見我今極破壞

生者決定皆歸死 智者不應懷死怖

尊者能於生死輪 善知出離諸要道

若能出離於八難 所作有利甘趣死

刹那成事斯極難 由此緣故我悲苦

諸佛出世示衆法 斯即最上極難得

尊者今時應念來 如過去佛親化度

尊者悲心大堅固 爲諸衆生而出現

不捨於我大慈悲 我今趣求解脫道

尊者有大功德力 常起利益衆生心

我今艱苦逼怖中 惟願慈悲善觀察

我今危苦無救護 願尊天眼所照明

尊者慈悲速降臨 今應爲我救斯苦

金色童子說是伽陀時 尊者阿難廣爲世間

成利樂故 發起悲念 普遍觀察無量無邊衆

生樂欲 行利益心相續不斷 即以天眼觀見

金色童子極大苦惱無所依託 作是觀已 開

發悲心放微妙光 周遍國城宮殿方處 一切

境界皆悉昭曜 即與五百大阿羅漢眷屬 各

運神力俱時騰空 如雲如蓋住虛空中 普遍

一切吉祥相現 周匝光明廣照一切 盤旋向

於秦屍林所 爾時國主阿闍世王 處于殿深

高廣樓閣之上 瞻見尊者阿難與苾芻衆 如

半月相 尊者處中加跌而坐 高涌虛空如雲

如蓋 種種莊嚴殊妙可愛 漸來向於秦屍林

所 國主見已 卽作是念 尊者阿難決定爲彼

金色童子故來至此 彼尊來已 斯必廣現希

有瑞相 欲爲宣說未曾有法 我今宜應速往

於彼 卽時阿闍世王乃向尊者及阿羅漢眷

屬 恭敬頂禮已 從高樓下 與無數百千眷

屬圍繞 導從徒步前趨出向秦屍林所

爾時四監逐官 咸起瞋恚執劍期剋 諸膺宰

人作是告言 汝等何故斯事延久 不速爲彼

金色童子宣布其又 諸膺宰人聞其言已咸

生驚怖 卽爲金色童子安立其又

時金色童子又復發起極生厭離 生死過失

無所依託 作是唱言 苦哉苦哉 尊者阿難

今時若不攝受於我 我必棄置 當其童子發

是言時 尊者阿難自遠而來 遍發其聲安慰

一切 卽復安慰金色童子謂其言曰 子今勿

怖 汝是調善知法律者 我今爲汝止其非法

猶如蛇毒 極惡之人 不生害 是故我今令

汝脫免如是危難 我今爲汝如佛世尊圓滿

意願 我於今時如佛知見隨應宣示 又如如

來應供正等正覺 以其正法付囑尊者大迦

葉已 我如其教 眞實所作今爲汝說 上首

樂 我今爲汝止其死怖及輪迴中一切怖畏

我今爲汝拔除疑惑戲論之箭 汝以惡見蓋

覆淨眼 我以智藥治令清淨 今汝恚火我令

息滅 我今令汝離貪清淨 我今令汝廣植善

種 我今拔汝出生死泥 我今令汝渡於苦海

我今令汝出離一切艱險邊際 我今爲汝解

煩惱縛 我今爲汝破蓋障門 總略而言 我

今爲汝隨應所作 汝於俱胝那與多百千劫

中 積集難得最勝上者 所謂斷盡煩惱證阿

羅漢 以智慧火遍燒一切煩惱之薪 增上所

得難疑惑病 如彼千歲經久大樹極難斷

以智金剛連根而斷

爾時尊者 復說伽陀曰

貪瞋憍慢常相續 流注三有海無窮

乘彼精進智慧舟 我今爲汝令枯涸

生爲大苦老爲根 死卽是極險險處

勝慧金剛大利益 破諸苦山悉摧碎

經千俱胝劫數中 勤苦積集所未得

極難得者於今時 謂令汝得無漏法

爾時金色童子得聞尊者阿難如是語已 如

還命人 身心安隱生大歡喜 仰觀虛空 專注

一心 向彼尊者睜目觀視 是時四監逐官謂

諸膺宰言 汝等當知 此諸苾芻是悲心人

今從空來 或於我等作障難事 汝等宜今速

以童子置在又上 將非我等越王教令 招其

罪咎成無義利

彼諸勝聞是語已。咸為妻子眷屬怖其斷命。即時舉起金色童子欲置又上。

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金色童子因緣經卷第七

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苦哉苦哉。女人之名。比於餘類。而極卑賤。衆苦所集。我今云何。而能捨此志。所厭惡女人分位。作是念已。速起離會。求一妙衣。持捧前詣尊者阿難所。頂禮雙足。以衣奉上。發生最上清淨信心。思念尊者阿難。最上功德。前以真實加持之力。令我輕安。汝法真實。汝言真實。汝於如來諸弟子中。多聞第一。勝中勝上。上中最上。聲聞中龍。聲聞中師子。聲聞中大神。聲聞中調善者。聲聞中鉢訥摩花。聲聞中俱母陀花。聲聞中白蓮花。聲聞中調御者。聲聞中導師。聲聞中月。聲聞中日。聲聞中寶。聲聞中摩珠。法中多聞者。任持教法者。是阿難。澹澹瀟瀟。已盡所作。已辦。去除重擔。逮得已利。盡諸有結。心善解脫。有大神用具。大威德。及大光明。爲大施田。尊者如是有大功德。若法真實。真實者。令我今日轉女人身。成男子相。發是言時。以尊者真實加持力。故。迦尸孫那利童女。於剎那間。即轉女身。成男子相。所成男身。色相具足。端正殊妙。人所樂觀。諸妙衣服。及莊嚴具。而爲嚴身。是時空中。自然雨出種種殊妙悅意天衣。其衣廣大。遍空如輪。普覆一切。於須臾間。彼棄屍林中。衣輪映蔽。日光不現。

爾時彼會人。天大衆。見是事已。咸生驚異。尊者阿難。有大威神功德如是。即時空中。有無數百千俱胝那由多天。人。咸作是言。奇哉奇哉。廣大殊特。實未曾有。尊者阿難。具大威德。最上清淨。作大施田。彼迦尸孫那利童女。持以一衣。行淨施持。願力相續。乃轉女身。成男

子相。大哉行願。殊勝若斯。時諸天人。俱生淨信。即於空中。雨衆天花。復奏清妙可愛天樂。爾時迦尸孫那利男子。以尊者阿難大威神力。隨自所欲。圓滿意願。顯觀如是。現果報已。發生最上慶悅之心。身毛喜豎。即起前詣尊者阿難所。變膝著地。合掌恭敬。諦誠讚歎。說伽陀曰。

中清淨出家。受具足戒。成苾芻相。於尊者所。誓修梵行。是時尊者阿難。即爲教授出家之法。乃至成苾芻已。斷諸煩惱。證阿羅漢果。當於爾時。日照商主。并其妻室。先爲金色童子。離別憂苦。悼惶馳逐。於王舍城中。街衢巷陌。偃仆于地。施起旋伏。進止盤桓。驚受迷亂。舉手擊身。高聲唱言。苦哉我子。苦哉我子。哀聲逼迫。而復涕泣。即時商主。忽聞人言。尊者阿難。自空而來。棄屍林中。爲救護彼金色童子。廣爲施作。諸希有事。日照商主。并其妻室。聞是言已。如甘露水。灌注心頂。發生極大歡喜之心。又如轉輪聖王。受灌頂位。最勝悅樂。即時從地宛轉而起。速疾奔行。出王舍大城。詣棄屍林。到已。乃見金色童子。如秋滿月。清淨皎然。雲翳散空。離障去障。近于尊者阿難。安庠而坐。又見尊者大威德力。能生希有殊勝事相。天人驚異。廣大神化。商主見已。即於尊者阿難。難發生最上清淨信。奉奇特之心。全身委地。禮尊者足。起已。重復變膝著地。合掌恭敬。諦誠瞻仰。大喜增極。滿目淚流。乃向尊者阿難。一心讚歎。說伽陀曰。

歸命難得不思議。我於今日無所依。若我今時不得汝。我之餘命不能存。奇哉功德大力勢。今於色逼苦難中。奇哉汝爲應供者。我以一衣表施心。又復一衣至微小。隨自樂欲得圓成。如我意者。女人身。尊者威力所加持。轉轉還同天人相。空中復雨妙天衣。如是功德妙福田。斯人妙福果利。顯。爾時迦尸孫那利男子。以尊者阿難大威神力。隨自所欲。圓滿意願。顯觀如是。現果報已。發生最上慶悅之心。身毛喜豎。即起前詣尊者阿難所。變膝著地。合掌恭敬。諦誠讚歎。說伽陀曰。

奇哉尊者大福力。我今危逼惡難中。奇哉悲愍大勝德。汝一切智等世尊。如我今時爲子故。尊者智慧大威光。若我今時不得值。尊者悲心爲攝受。

淨妙功德所莊嚴。由尊者故得還命。清淨智眼所救護。尊者今還施我命。奇哉普施衆生喜。善爲多人作救護。最極難得善清淨。威神轉小成大利。持奉尊者大牟尼。由汝善力現招果。積集廣大諸過失。得轉女身成男子。天莊嚴具以嚴身。繽紛而墜。增歡悅。若人不能如實作。癡等煩惱怨所縛。說是伽陀。伸讚歎已。時彼男子。顯觀如是。現果報事。即自思念。我今所轉色相若斯。又復具觀愛非愛果。理事彰明。我今不復處白衣舍。應求出家。作是念已。前詣尊者阿難所。頂禮雙足。白言。尊者。我今願於尊者法

廣大威神極顯彰。尊者善爲作救護。奇哉妙智悉具圓。最上清淨而明顯。沈沒艱危苦海中。方便善爲我救拔。尊者悲心爲攝受。

所。頂禮雙足。白言。尊者。我今願於尊者法

若我今時不得值。尊者悲心爲攝受。

我及妻子久已投
尊者今時來降此
子已得渡憂海中
憂懼怖畏今已除
不為憂泥所陷溺
不被憂蛇惡毒侵
不使憂劍所斷割
憂惱大魚不相吞
尊者今日善所作
衆生淨眼悉開明
尊者其苦慶喜尊
如是善聞救度門
爾時日照商主說是伽陀讚尊者已。即同妻
室前詣金色童子所。以子育之心增劇憐愛。
翅前持抱再三撫情。大喜增盈滿目垂淚。父
母同時舉眼怡目諦觀童子。說伽陀曰

憂苦網中無出離
大悲威力所出生
亦復出離憂險處
憂行遷流今亦停
憂籠拘繫而今出
不為憂刺所傷身
不遭憂箭而射擊
不與憂怨相值遇
不遭憂火而焚蒸
妙光普照大眾會
一切心意咸歡悅
衆生利樂喜中生
我今獲得大歡喜
清淨身光普照明
父母欣復見汝面
脩廣殊妙極端嚴
父母欣復見汝面
斯由尊者所降臨
金色童子因緣經卷第七

金色童子因緣經卷第八

譯經三藏朝教大夫試鴻
臚卿光梵大師闍黎沙門
臣惟淨等奉 詔譯

爾時金色童子於生死過失心極厭離。即時
告白其父母已。前詣尊者阿難所。頂禮雙足
作是白言。我今願於尊者法中清淨出家。受
具足戒成茲芻相。於尊者所誓修梵行

是時尊者阿難即為教授出家之法。乃至成
茲芻已。於須臾間斷諸煩惱證阿羅漢果。證
是果已。以宿命智諦觀先世相續業因。乃見
自身極具殊勝大福威力。即作是念。我今雖
獲如是福力。然其福命有所盡限。今我所得
如斯之報。應由往昔造諸福因。我今宜應為
諸衆生。開發福門令生尊重。亦復顯明自福
威力。作是念已。即時脫自身所著衣持用淨
施。以神力故。一衣脫已。一衣旋復自然出現
如是數數旋脫旋現。脫已還生其數廣多。於
尊者阿難之前積而成聚。其所積衣殊妙無
價。光明晃曜如初生日。又如閻浮檀金焰赫
光聚。返覆觀瞻其光益麗。爾時在會一切大
衆。見是事已心生驚異。咸作是言。奇哉希
有。奇哉希有。奇哉福者有勝威力。奇哉能
作如是廣大威神福事。若此尊者所脫之衣
相續不斷。即彼無價廣大妙衣。而應不能得
其邊際
時金色尊者即以此衣先奉父母。然後以衣

淨施尊者阿難等諸苾芻衆。乃至棄屍林中
所共集會一切大衆。人各二衣施以被覆。以
其金色苾芻威神力故。如是普施。即彼衣裳
而亦不盡

是時金色尊者以自神力躡身虛空。往詣王
舍大城。普遍一切街衢巷中。脫自所著金色
妙衣。數量廣大積而成聚。然後普遍王舍大
城。高聲唱言。諸人當知。我今脫自所著之衣
普施一切。汝等隨應欲受用者悉其所取。諸
人聞已。於剎那間乃有無數百千人衆廣大
集會。咸共瞻觀遍王舍城街衢巷中金色妙
衣積廣大聚。如初生日光明照燭。又如閻浮
檀金寶光晃曜彼金色尊者高處空中威光焰
赫。猶如金山吉祥熾盛。一切大衆觀是相已
咸生驚異。面目睭怡如海波相俱作是念。奇
哉奇哉。是事希有。此修何因果招如是威神
德力而悉殊特。我等若能知所修因如實作
者。當所獲果威神亦然。是諸人衆隨樂欲心。
既生疑念乃相譏言。今此尊者威神德力殊
特若斯。此為久修戒禁行邪。為具天眼智邪。
我等今時宜應請問。時諸人衆互言議已。舉
睭怡目合掌向空諦誠瞻仰。歸命頂禮金色
尊者。異口同音說伽陀曰
尊者所具大勝福 而應獲得天眼智
能施如是大威神 尊者今應為我說
若於此世或他世 欲求富樂及功德
修何勝行得圓成 尊者今應為我說
時彼尊者大正士 發起增勝悲愍心
開明廣大歡喜言 妙音普遍諸方處

聞洋檀金妙色衣 覆體莊嚴而可愛

身飾分位廣周遍 覆郁猶如旃檀香

其香勝妙衆普薰 隨風聞者生愛樂

凡我所有諸求願 衣服珍寶等樂具

彼彼隨起思念時 我即一切皆成就

大釋師子淨教中 我今已具出家法

阿羅漢果妙證成 居清涼地而寂靜

我今只度於此生 而復不受於後有

亦不還復來此間 已證無漏涅槃樂

由宿業因所發起 現受果報極廣大

我今所感事雖然 果報邊際亦不見

時金色尊者說是伽陀已。有無數百千俱胝

廣多人衆。得聞如是昔未曾有無限量不思

議諸福事已。咸皆驚異發生最上希奇之心。

即於世尊大師清淨教法至誠尊重。如其所

欲隨自力能而行布施。發大誓願作諸福事。

爾時金色尊者。普爲一切城中大衆無數種

類。開發福行令生信重。如應宜說諸福事已。

即運神力自空而還棄屍林中。向尊者阿難

等諸苾芻衆。次第禮足退坐一面。

爾時國主阿闍世王。聞勇戾大臣先於園中

以憎嫉事於彼迦尸孫那利童女作無義利。

金色童子本無過咎構成罪惡。將令殺害而

使棄置。聞已惘然極生悲怒。親視近臣而告

勅曰。汝今當知。此極惡人造斯惡行。汝應

執往刑棄其命。時勇戾大臣隨從於王亦在

會中。忽聞如是王告勅已。懼死懷怖舉身顛

掉。心目迷亂如火所焚。即起趨前忙然奔走。

是時王之臣佐及無數百千人衆俱生悲怒。

競共馳走奔逐執取。是時多人既執持已。增

劇嫌恚衆共打擊。痛苦逼身不能制止。

爾時勇戾大臣以其危逼涕泣。前告尊者阿

難言。惟願尊者。起救護心救我此苦。我今

無主無救無歸。衆所厭棄命將殞謝。

是時尊者阿難即告衆言。汝等且止。勿應致

殺。我當告語國主大王。時諸人衆聞尊者阿

難如是語已。即時放捨不復執持。

是時尊者阿難即當願視阿闍世王。王審其

意白尊者言。若此勇戾大臣能於尊者法中

清淨出家。乃至盡壽而爲近事。我即如其尊

者教勸今當放捨。尊者答言。其事如是。時

諸人衆聞是語已。其所打擊苦惱等事而悉

制止。

復次尊者阿難告金色尊者言。汝以真實加

持之力。令此勇戾大臣身諸痛苦悉得銷散

輕安如故。即時金色尊者廣起利樂一切衆

生深固之心。乃發真實加持之力。作如是言。

若法真實所言真實。今此勇戾大臣。雖於我

所作不饒益。

我實於彼不起微細損害之意。此法真實言

真實者。速令此人身諸痛苦悉得輕安。作是

言時。彼勇戾大臣諸苦銷散輕安如故。即能

昇舉。乃於如來清淨教中深生信樂。前詣尊

者阿難所。頂禮雙足作是白言。我今願於尊

者法中清淨出家。受具足戒成苾芻相。於尊

者所。誓修梵行。

是時尊者阿難即爲教授出家之法。乃至成

苾芻已。於須臾間斷諸煩惱證阿羅漢果。證

是果已。即時踊身處虛空中。出現種種神變

事等。普使一切在會大衆身意泰然。是時勇

戾苾芻從空而下。詣尊者阿難等苾芻衆前。

次第禮足退坐一面。

爾時一切大衆見尊者阿難廣作如是大威神

力希有事已。是諸大衆於尊者所極生最上

清淨信重。咸皆歡喜讚誠瞻仰。

尊者阿難普爲大衆隨其種類如應說法。是

時會中無數百千人衆。聞所說已。其獲果利

成證有差。會中或有證須陀洹果者。乃至或

有證阿羅漢果者。有發聲聞菩提心者。乃至

或有歸向佛者。信樂法者。尊重僧者。各各

蒙益如應而住。彼日照商主并其妻室。於此

會中見諦開悟。

復有無數百千人。發生清淨信重之心。兩

天寶衣奏天妙樂。又復雨諸天中妙花。謂優

鉢羅花。鉢訥摩花。俱母陀花。奔拿利迦花。

曼陀羅花等。數量廣大積至于膝。又復普散

種種天花。周遍充滿棄屍林中。起尊重心以

伸供養。

金色童子因緣經卷第八

金色童子因緣經卷第九

譯經三藏朝散大夫試鴻臚卿

光梵大師賜紫沙門臣惟淨等

奉 詔譯

爾時國主阿闍世王。得見如是人天大衆種

種希有轉變事已。發生最上清淨信重奇特之心。作是讚言

奇哉奇哉。實未曾有。尊者阿難自功德力殊勝。斯而極明顯。復能開發如來最上清淨教法。大威神力

大哉大哉。世尊如來應供正等正覺最勝如見所宜無上清淨教法。付囑尊者大迦葉已。而彼尊者真實所作

苦哉如來。壽日隱沒。尊者阿難。自功德光。挺然明照。普遍諸方

苦哉如來。妙月隱沒。不常明照。如彼羅睺阿修羅王之所吞他。尊者阿難。自智慧月。舒光滿空。普遍照曜。如俱母陀花林茂盛開

苦哉如來。已入涅槃。世間離散。極大憂苦。猶如炎光。熱惱侵逼。尊者清淨。大雲普降。所演妙音。如甘露雨。灑潤世間。咸令歡悅

大哉如來。最勝意願。尊者正善。悉能圓滿。大哉如來。無上教法。尊者開持。普能開示。大哉如來。無上教法。尊者荷擔。明顯若斯

奇哉尊者。於聲聞中。最上名稱。真實所作。能具如是。昔未曾有。自勝功德。大威神力。無邊眾生。利益成就。廣能開釋。彼一切智。大功德法

奇哉尊者。今能顯發。世尊大師。大威神力。大悲所生。現饒益慈

爾時阿闍世王。如是稱歎。尊者阿難。發生最上信重之心。即起趨前。全身委地。禮尊者足。然後旋起。雙膝著地。身毛喜豎。合掌肅

恭。說伽陀曰

歸命士夫中最勝
歸命希有不思議
我佛淨教大威力
尊者希有復難思

歸命尊者多聞海
歸命荷擔佛敎者
奇哉尊者正開示
善為世間作利益

所有如來無上教
迦葉囑累在當仁
尊者為我作善利
佛一切智功德門

云何如來希有事
佛一切智大悲心
尊者現處聲聞位
如佛所發大悲心

摩伽陀國多人衆
一切放逸諸衆生
如來淨教付尊者
今日亦同善逝尊

因彼阿難聖尊者
由斯想念正覺尊
歸命世尊大無畏
聲聞如是現威神

所有如來大威力
世尊雖滅亦如存
爾時阿闍世王說
言。尊者。日照商主

其妻室宿修何因。現招果報其勝若斯。居家巨富財寶豐盈。於佛法中見諦開悟

又彼迦尸孫那利茲芻及勇戾茲芻。復修何因。此世巨富。廣積財寶。上族中生。於佛法

中出家修道。斷諸煩惱。證阿羅漢果。彼金色茲芻。往昔修因。其復云何。於此生中。果報殊特。處于富盛上族中生。端嚴妙好身。相具足。有金色。光常所照曜。一切人衆。美目。觀瞻。金色妙衣。自然覆體。遍身。體郁。辟。旃。檀。香。優鉢。羅。花。妙。香。口。出。隨。風。聞。者。生。愛。樂。心。生。時。空。中。自。然。而。雨。金。色。妙。衣。及。俱。母。陀。花。具。如。是。等。昔。未。曾。有。大。威。德。事。而。後。於。佛。法。中。出。家。修。道。斷。諸。煩。惱。證。阿。羅。漢。果。唯。願。尊。者。善。為。開。示

是時尊者告阿闍世王言。大王當知。此等皆由過去累生修諸福因。至于今世果熟邊際。現受其報

大王。汝今諦聽。乃往過去九十一劫中有佛出世。號毘婆尸如來。應供正等正覺。明行足善逝。世間解。無上士調御丈夫。天人師。佛世尊。城名滿度摩帝。其佛世尊遊止於彼

是時城中有一商主名曰妙耳。止其城內。居家巨富。財寶廣多。數量增盈。與毘沙門天王富饒相等。於滿度摩帝城中。家族最上。無與等者。而彼商主。以富盛故。擇其勝族。娶以為妻。其後因同妻室。嬉戲遊樂。妻即懷妊。乃至後時。其子未生。彼妙耳商主。與五百商人同為伴侶。欲涉大海。增息利。妻所懷子。胎藏漸增。即時商主。與諸商衆。出離自舍。遠適他邦。隨力營為。稍集財利。然於彼中。其財或為大火所焚。或為賊盜。或為家人。同伴。竊取分逐而去。其後妻室。先所懷妊。時分滿足。生一童子。膚體。黧黑。容貌。醜惡。具十八種可厭

八

八

八

八

惡相。身口醜污。惡氣充盈。家人奔屬。隨風聞者。返面而去。又值童子當初生時。舍中火起。財寶資生。焚燬無遺。餘

時商主妻忙然持抱所生童子奔出。舍中所有。一切財物資生。器具。火既熾盛。而竭焚。所焚無餘。火乃自息。

時商主妻即入殘破。毀故舍中。拆自半衣。敷展于地。以置童子。于是長吁而自傷歎。即起思念。妙耳商主。涕泣而言。苦哉苦哉。我今何故。如斯破敗。

是時商主宅中。所有奴婢。眷屬。營力人等。見是火焚。悉破散。已成生離。豈非我等。由此惡緣。亦悉破壞。共言議曰。棄商主宅。分散而去。唯一女使。索懷奉養。即自思惟。今此妙耳商主宅中。資財。焚燬。屬分離。寂寞無依。一何所有。商主之妻。早已無侶。無所依恃。我今不應。亦効。餘人。棄捨而去。今且但同商主之妻。相依而住。又復思念。此商主妻家財。資具。既為火焚。一日之資。尚未能備。計將奈何。計將奈何。

時彼女使。作是念已。即詣妙耳商主。諸有親族戚里之輩。到已。皆言。諸親當知。商主之妻。于今居此。貧困。危急。逼迫。分位。汝等宜為善。施方計。養育。救護。時諸親族。即如其言。而為養育。其後非久。親族。舍中。數數。復現。無義利事。諸親。議曰。今此妙耳商主之子。極不吉祥。而無福力。商主。舍中。由子。生故。一切破壞。若我。請觀。今時。為其。作養育者。我等。舍中。亦同。於此。非久。破壞。何以。故。此商主。子。聞其

名者。尚生。恐畏。況存。養乎。諸親。即告。彼女使言。汝自。今後。莫復。來入。我等。舍中。是時。女使。為彼。諸親。乘殘。毀已。即自。惟忖。今此。商主。之妻。於一切。處都。無依。托。設何。方計。得存。濟邪。或可。今時。我請。他舍。求其。備力。隨得。所直。以用。存養。商主。之妻。時。女使。作是。念已。即詣。他舍。執諸。作役。計備。受直。得已。持歸。營質。所資。飼商。主妻。自身。及子。其後。母以。所生。童子。具醜。惡相。乃為。立名。醜相。童子。是時。女使。自後。日日。詣於。他舍。自端。微力。為彼。營辦。日中。所食。工力。既增。酬直。亦厚。一力無。怠。三命。獲存。事雖。如是。然極。艱苦。其妙耳商主。之妻。忽起。思念。我之。舍中。先有。廣多。奴婢。力人。親里。眷屬。而悉。捨去。唯此。女使。存養於。我。我之餘。命。由彼。而活。母族。之中。斯垂。愛念。然其。事繁。時久。彼力。單獨。營作。日深。豈無疲。懈。彼既。乏怠。或捨。去邪。又復。一力。營工。價直。至少。所得。既微。不得。存養。我今。宜應。自認宿。業。累累。既然。苦亦。甘受。我當。與彼。女使。同其。備力。作是。念已。即呼。女使。同詣。他舍。計工。取直。持歸。存養。然長。者妻。膚體。細妙。危重難。任。饑火。所焚。來苦。優逼。於須。臾間。疲極。迷悶。俛仰。想止。涕泣。長吁。即起。思念。妙耳商主。悲苦。而言。苦哉。我今。何故。受斯。破壞。艱苦。豈非。他人。昔曾。見我。於國。城中。獨為。勝上。富有。家財。一切。具足。何故。今日。福力。斯盡。於國。城中。最極。破壞。日詣。他舍。備力。存養。多種。忍受。苦惱。優逼。時商。主妻。苦惱。優逼。故。瞻視。女使。涕泣。而住。

是時。女使。轉增。悲苦。亦復。涕淚。發如是。言。苦哉。苦哉。商主。之妻。昔居。富威。身著。妙衣。種種。嚴飾。妙香。花鬘。莊嚴。其體。口中。常復。含咀。妙香。時。噴津。液。又如。天女。而常。遊戲。歡喜。園中。飲食。衣服。諸妙。珍寶。莊嚴。等具。而悉。豐足。奴婢。眷屬。親里。知識。內外。昌盛。隨應。所與。悉得。豐贖。何故。今時。如是。破壞。所視。儀容。誠堪。傷痛。頭髮。蓬亂。塵垢。汚身。衆苦。所侵。舉體。枯悴。片衣。破弊。風機。增多。蚤虱。蟻。惡氣。充塞。國城。之內。最下。卑苦。備力。他家。營食。存養。此。破壞。相實。可。悲傷。苦哉。福分。速歸。破壞。苦哉。富貴。所成。不久。苦哉。業報。種種。差別。時。彼女使。如是。傷歎。已。復說。伽陀。曰

往昔。身衣。諸妙。服。衆寶。嚴具。所莊。嚴。昔日。天女。勝容。儀。今居。陋巷。增多。苦。何故。今時。極如是。一切。福分。皆破。壞。往昔。儀容。天女。相。片衣。破弊。而覆。體。而今。醜惡。鬼無。殊。人開。美目。共。瞻。見者。咸。生。於。厭。棄。國城。之內。為。最上。諸乞。巧者。施。均。行。于今。困極。而貧。賤。往昔。受用。增。歡。悅。家族。富貴。廣。豐。盈。今時。受報。既。昭。然。廣多。憂苦。常。隨。逐。苦哉。輪迴。堪。毀。賈。苦哉。富貴。定。無。常。世間。快樂。謝。於。前。決定。苦惱。後。當。受。金色。童子。因緣。經。卷。第九。

泣而住

金色童子因緣經卷第十

西天譯經三藏朝散大夫
試鴻臚卿傳梵大師賜紫
沙門臣法護等奉 詔譯

爾時妙耳商主之妻同其女使。日詣他舍儲力取直。以彼醜相童子。願力衰竭。案增上故。所得工直日漸微少。乃至其後。自日出。出遠于曉際。倍力營工。價無所得。又復最後。處處營作。皆罷無復儲。時商主妻。即與女使。互相譏責。我等今時無儲力。處宜當周行乞。丐。言已。即時持一瓦器。自行乞食。所有醜相童子。俟後成長。龍履步時。母即告言。汝於今時宜自乞食。而用存養。言已。亦復授一瓦器。其子即時持器。周行街衢巷陌。乞食自資。以彼童子。膚體黑。容貌醜。醜惡具十八種。可厭惡相。人所觀者。掩面而去。凡所往詣。他舍門首。以其枯瘦。穢氣充盈。隨風聞者。掩鼻而行。或以杖木。瓦石。打擊驅逐。而。速離我舍。其蠅蟻。周行城邑。砂礫糞穢。處處充塞。隨所往處。皆為杖木。瓦石。打擲驅逐。奔馳求丐。一食竟不能得。所持瓦器。亦為打擊所碎。童子爾時。為人惡賤。啼泣忙然。奔詣母所。時母見已。拊膝哀傷。即作是言。苦哉我子。艱危斯甚。彼何等。人無慈悲心。不憐其罪。故打擊汝。令受斯苦。是時童子。哽咽啼泣。說伽陀曰

處處往詣於他舍 我本乞食而存養
翻為杖木及瓦石 見者皆來打擊我

其母聞已。趨前持抱醜相童子。母大悲泣。說伽陀曰

豈非汝於往生中 昔曾造作不善業
今被他人打擊汝 非汝現生之愆尤
汝身醜惡復枯瘦 一切樂事悉離散
貧窮困苦極難危 無人為與悲愴意
苦哉今時家散壞 子身傷損器用破
乞食之具既無成 何能乞丐而活命
父母離散子何託 家宅破壞善相衰
乞食之器一無存 今時何人復與汝
眷屬親愛及朋友 主宰尊長悉分離
乞食之器既無存 今時何人復與汝
何人見汝學貧病 於中能發勇猛心
苦哉破壞至如斯 由汝先世中罪業
苦哉汝是柔善人 何故無人為悲愴
人心堅硬鐵石同 損害猶如利刀斧
多種破壞復貧苦 於中寧忍起害心
見斯乞丐飢苦侵 無人勇發悲愴意
飢渴庭廡心疲極 離散破壞一物無
病苦纏纏熱惱侵 誠哉破壞中破壞
貧窮困苦愁憂面 飢渴侵凌逼迫聲
乾枯肩頸力微存 見者何人不悲慘
於中寧容打擊汝 由汝曩生憍倨心
今時疾病衆苦集 極苦無人垂愍念
貧窮飢渴苦逼迫 乞丐周行何所成
或時極少見於前 鷄犬殘餘之棄食
苦哉我身極無福 而無方計何所作
宿業斯為破壞因 業主所持今如是
爾時商主之妻。說是伽陀已。多種逼惱相續

憂苦。於其所住。殘破舍前。暫時存息。以其醜相童子。先被打擊。流血汚身。抱持居憊。瓦礫雜糞。不淨盈滿。以手拂摩童子之身。徐徐而起。詣衢巷中。見諸豪貴上族之子。或商主之子。及餘富盛長者。婆羅門等。身著殊妙迦尸迦衣。潔白清淨。大價。飾好真珠。環珞耳環。環釧。種種莊嚴。光采殊妙。花鬘。來飾。如是見已。迴觀己身。居極艱苦。困危分位。又復觀其醜相童子。貧窮困悴。愁憂面相。即時長吁。滿目垂淚。說伽陀曰

往昔富饒皆滿足 衆寶莊嚴如寶山
家族廣大悉圓成 受用最上諸妙樂
今時子母具破壞 穢汚之處為所歸
巧出多種乞丐言 竟無有人與食者
憂苦大海波浪深 逼惱怖畏無義利
大聲高振危苦增 貧窮深流今墜滿
險惡流中水族滿 破散波浪復復危
極惡大病違害深 貧窮滄流俱陷沒
病苦憂愁如箭射 師子吼聲振野中
衆鳥聚居憂卵中 貧窮憂苦亦如是
昔於善人不行施 不起清淨信施心
今時無福子母同 見諸樂事如怨隙
往昔不曾施乞人 厭棄鄙視下劣者
今生子母破壞時 艱難危逼苦同受
往昔地方諸寶盡 不曾恭敬復輕慢
今生子母破壞時 亦被他人所輕慢
昔曾觸燒諸寶盡 或復打擊於他人
今生被他打擊時 杖木瓦石苦當受
昔不尊重於他人 或復出語而呵毀

今生子母破壞時 所向被他還毀責

先世不曾尊人 或復於他起輕慢

今生極惡苦難多 爲他輕慢還隨逐

子母先世俱惜情 見乞丐者不捨與

我今貧困衣亦無 他人還復不露施

往昔或於他人事 多與違礙及障難

今生眷屬悉分離 徒增苦惱長悲泣

往昔遲留及失時 不施他人床臥等

今生荆棘地中眠 報應昭明白當受

衆妙莊嚴諸床座 往昔不曾施善人

今生坐起地爲床 廣多荆棘而叢聚

往昔不付施鞋履 及彼乘輿諸樂具

今生踐履於地中 觸處廣多荆棘等

舍宅暫宿及器具 往昔慳心不曾施

恃其豪貴自尊高 雜穢聚中今墮入

往昔曾見枯悴人 炎渴之時須水飲

雖見不肯施清泉 今生面目極乾悴

往昔貧人及親友 以飢苦故來求食

不起尊重淨施心 今生無食自克亂

昔見他人利樂事 強生多種嫉恚心

于今還感卑下人 他來於己生瞋恚

子母往生持彙族 於他常起憍倨心

或復觸燒有德人 今招極惡苦甘受

無始輪迴生死海 一切痛苦大怖畏

不曾施藥爲解除 今招大病常禁逼

父母尊長修行者 乃至最下貧窮人

飲食沐浴不施需 今生無福招貧苦

我今飢渴極疲悴 飲食衣服悉皆無

諸病諸苦逼迫心 今時何人爲救護

子母今欲作奴婢 何人容許願承事

今時二命若獲存 此亦世間極難得

苦哉先世不作福 苦哉貧困今如是

而此國城大豐饒 無人爲我作依怙

時妙耳商主之妻說是伽陀已 忍受飢渴身

心憂惱子母同處隨業而住 彼妙耳商主昔

涉大海營買賣財 船舫被沈溺所獲 浮一

板木仗一家童 涉歷艱危扶持得渡 路中求

乞歸滿度摩城近 一村宿止 于彼有一耕

人守護彼村 其人見此商主素曾識面 乃自

思忖 今此商主何故瘦悴容狀若斯 諒其所

獲金寶財貨一切破散 唯仗家童扶持來此

我今或以商主之家焚蕩事緣而告諸邪 或

復商主後當自知念已即時持水授與令其灌

手 復以二菘豆餅奉之令食

時妙耳商主自念我今不應空手而歸舍中

乃取一餅留之懷中 次破一餅與童分食 食

已明且漸次前進 而彼商主容貌枯悴身力

因疲著弊垢衣漸至城邑 時醜相童子先在

殘破舍中 至明且時忽自思念我今飢渴消

瘦若此 餘命雖存其將何用我今宜往自求

預謝 念已即時詣其母所前白母言 我今欲

往爲父園中 母言隨意

時妙耳商主既入城已漸到本家 見其舍宅

崩毀眷屬分離寂寞無依唯一土聚見已自念

我之舍宅一何如此 商主即入殘破舍中見

其妻室 同一女使寢居其內 妻之容貌乾黑

瘦羸 破弊垢衣掩覆身體 見已喟言苦哉苦

哉 何致于此 商王言已悶絕地 涼風觸

身久還蘇息 妻乃趨前高聲號哭 徐徐具陳

家之前事 即時商主長吁而言 我於往昔不

植福田 復不修作諸福力事 今招如是種種

破壞 我於今時當何營作 復何適詣 當有

何人而相顯賜 誰人悲愍斯貧困苦 我今沈

溺貧窮大海 誰來濟拔 我今陷沒破散泥中

誰爲洗滌 我今投竄廣大憂河 誰爲濟渡 我

今值遇貧苦深怨 誰爲力救 我今深植諸苦

根株 誰爲除斷 我今已固貧窮樹根 誰爲開

掘 我今爲彼渴愛大火炎熾燒然 誰爲息滅

我今爲彼不淨所染狂象抵觸 誰爲調制 我

今爲彼諸苦毒蛇毒氣衝蓋 誰爲解除 我今

爲彼一切破散貧窮大軍而來鬪戰 誰爲摧

伏 我今爲彼一切苦惱體性 堅牢貧窮桎梏

束縛於身 誰爲脫免 我今深處貧窮窟宅 誰

爲引出 我今久止貧窮之舍局閉牢固 誰爲

開舉 我今爲彼貧窮惡者固來侵逼 誰爲遣

除 我今淪墜險惡流中 誰爲濟接 我今爲

彼貧窮艱險逼逐怖畏 誰爲救護 妙耳商主

發是多種悲切言已 又復高聲作是唱言 於

三界中唯佛世尊最尊最上 無有少法不知

不見 一切解了 諸佛世尊法爾如是 具諸相

好光明皎潔 如日普照 又如摩尼清淨之寶

治瑩無瑕具諸勝德 如蓮花開 如日初出 如

帝釋弓清淨柔軟 鬘珠輪相光明焰赫 狀猛

火中投以酥油轉增炎熾 又光明雲紫色具

足 如孔雀身有彩色聚 佛光普照破諸昏暗

生老病死爲三有籠 佛智慧力悉能開決 佛

已積集無數百千功德善力所成相好 佛光

製白其猶白象白衣。如雪如藕清淨可愛。佛光煥耀如閻浮檀金。初出火焰光明顯照。其類山峯。廣大熾盛殊妙無比。佛諸相中身毛潤澤一一右旋。圓光縱任自在黑羶。眉間白毫現殊妙相。面輪清淨如蓮初開。又佛昔於三大阿僧祇劫中。廣以頭目手足身上之分。及身血肉妻子奴婢象馬車乘妙好衣服坐臥之具金銀珠寶。已諸所有乃至王位國城。一切能捨增長無上善提廣大勝行。以無礙力摧伏魔軍。清淨潔白如秋月輪。千光明照周匝照耀。高顯出現猶若山王。淨月光如白花瓣。清淨皎好佛身見。亦如金山來相殿具。如孔雀峯。如琉璃山圓光上燭。佛以現證智火。燒除諸惡悉如灰燼。有諸天王常來恭敬。是諸天王各頂寶冠摩尼珠寶。及彼真金殊妙莊嚴。禮奉世尊淨蓮花足。而佛雙足皆殊勝相。足十指甲如赤銅色薄潤可愛。足指甲端猶半月相。其蓮花足清淨無垢具衆莊嚴。踐踏衆生貪愛樹枝。又以智光照破一切無明癡暗。普盡世間同一親友。以無緣慈等愛衆生。住不思議大智境界。攝伏一切龍蛇等毒。廣大積集無數百千難行最上功德勝行。無量劫來廣修福事。以智慧劍破斷衆生無始一切煩惱樹根。梵王帝釋十方諸世尊。讚大衆咸共稱讚佛勝功德及佛正法。讚佛世尊起大悲心普攝世間同一護念無復有。以無二言平等說法。住眷摩他毘鉢舍那。善說三種調伏之法。已渡四流運四

神足。以四攝法於長夜中如理修作。成熟衆生。斷五分結超越五趣具足六法。圓滿六波羅蜜多。開七覺花。示八正道。善修九次第定十力具足名稱普聞遍十方界。獲得千種最勝自在。晝三時中夜三時中。常以佛眼清淨光明。普觀世間。何法是增何法是減何法艱苦。何法危險。何法逼惱。何法具有艱苦危險逼惱。何法微小。何法漸增。何法廣大。何者沈溺生死大海。我爲濟拔。何者爲彼諸業煩惱大羅剎婆之所吞食。我爲救度。何者爲彼貧窮蛇毒所傷。我爲解除。何者爲彼曠火燒心極炎熾時。我以甘露雨灑注心頂。何者爲彼癡冥所覆深暗逼惱。我以清淨光明照燭。安置於彼無上高極三摩地岸。何者久嬰極重痛苦。我以八正道藥善爲治療。普令獲得盡苦邊際。何者久處貧窮之室。閉牢固。我爲開舉。何者爲彼無智暗冥障翳淨目。我以智藥善爲開明。何者爲彼極惡極械檢束其身。我爲脫免。是時商主復說偈陀曰

是時世尊爲欲悲愍妙耳商主故。詣四衢道中央而住。佛身光明諸相具足。如初生日。清淨可愛。如雲住空。莊嚴殊妙。如秋天月。如劫波樹。又如珊瑚妙寶之樹。莊嚴可愛。復如金幢金樹。高顯焰赫。如衆寶聚高積寶山。自在大房猶如鵝王戲金蓮沼。行步直進如愛羅鷲騰天中象王處蓮花池如師子王具大威勢。莊嚴奇妙周遍十方。大吉祥聚。如來足下千輪輪相。嚴淨殊特柔軟妙好。如來身有喜旋德文於二足心有彌那相殊妙莊嚴足十指甲皆赤銅色。光明可愛如初生月。指甲狹長純一光淨。諸指柔軟如兜羅綿。足趺圓滿妙善安立。清淨皎潔殊妙無比。佛身光明普照十方。其光亦照妙耳商主殘破之舍。是時毘婆尸如來應供正等正覺所放光明。焰赫清淨猶如真金初出其焰。又如種種清淨妙花。開敷茂盛廣大嚴飾。時彼商主殘破舍中內外普照光明映徹。是時商主視斯光已。深生驚異惘然而起。乃見毘婆尸如來應供正等正覺具三十二大丈夫相。金光晃耀衆色莊嚴。見已即發最上希奇淨信之心。卽作是念。我今貧乏而無一物奉上世尊。迴顧己身見先所留一莖豆餅。持謂妻曰。我先持歸一莖豆餅。今欲奉上毘婆尸如來應供正等正覺。佛應悲愍。貧賤之物成最上施。物雖至少心極清淨。于今小植布施淨種。願佛受我此所施物。當得救拔貧窮困苦。妻答夫曰。善哉仁者。斯爲最勝。以此善根當爲出離生死之因

金色童子因緣經卷第十

金色童子因緣經卷第十一

西天譯經三藏朝教大夫

試鴻臚卿傳梵大師賜紫

沙門臣法護等奉 詔譯

爾時妙耳商主卽作是念。我於此城昔時富盛而今貧困。以此少物如何行施。今雖如是。或此城中臣佐吏民諸婆羅門長者居士衆商主等及多人。咸悉視見我以少物奉上世尊。我今應求一葉而用覆覆勿使他見。作是念已。卽時入已殘破舍中。遍求其葉竟不能得。是時商主內自毀責。苦哉我今無適斯極。傷感吁嗟。卽時出自舍中。發生廣大清淨信心。但持一餅奉上世尊。毘婆尸如來應供正等正覺。清淨鉢中施已。頂禮雙足。發是願言。世尊。願我以此淨信施法。微少善根。過此生後當來不於一日之中受斯貧苦。得大富盛。諸所受用隨心圓滿。妙耳商主發此誓願。禮奉毘婆尸如來之間。以佛神力彰現勝報。卽時枯瘦羸弱容儀隱而不現。還復昔日圓滿妙好顯明色相。妙耳商主勝願所資適悅而住。于是毘婆尸如來應供正等正覺出滿度摩城。還復曠野佛遊止處。是時城中與妙耳商主先知識者。諸長者等中有一人。乃醜衆言。汝等今時咸共見彼妙耳商主破散貧困艱苦若斯。不應棄捨。多能濟一不

瞻多。仁者咸應共均所施。隨有施者同置一處。言已卽時諸長者等。各以無數真珠妙寶耳環環釧及餘種種殊妙服飾。多百千種而用助施。於利那間金銀珠寶莊嚴具其量高積。時妙耳商主見衆所施殊勝事已。卽謂妻言。汝且觀此淨施種子能生善芽。其妻卽時心大歡喜。遙向毘婆尸佛肅恭頂禮。卽時運置所施衣服莊嚴等具入自舍中。是時醜相童子先往翁父園中。以其飢渴苦惱逼迫醜惡增甚。童子心極憂憂厭惡卽自惟忖。我今云何罪業所感。無福醜陋苦惱侵逼。命存何益。我今宜應自求殞絕。念已卽詣波吒梨樹極高抄枝攀樹而上。枝折隨墜身。身體損傷極受苦惱。諸佛世尊無所不知無所不見無不解了。是時毘婆尸如來以淨佛眼過於肉眼。見是醜相童子受斯苦惱。卽時起大悲心。乃運神力詣彼園中。以百劫積集慈愛光明照觸彼身。童子蒙光照觸之時。身支苦痛悉得銷散。息除飢渴速獲輕安。卽時舉身乃見毘婆尸如來應供正等正覺。百千俱胝那庖多劫積集清淨最上難得三十二相。微妙莊嚴光明普照。童子爾時見佛清淨相好殊特起淨信樂。脫自身中黃色片衣可及尺量。持以奉上毘婆尸如來。發生最勝清淨之心。置於佛上。及持一莖迦蘭膩迦花亦以奉之。由毘婆尸如來應供正等正覺威神力故。其衣分量稱可佛身。花猶傘蓋。大如車輪住於佛上。時醜相童子見是相已。轉復增勝發生廣大淨信之心。卽時恭敬禮佛雙足。

發大聲願說伽陀曰

醜相童子隨力施

願我從今過此生

身有金色妙衣飾

口中優鉢羅花香

身如金色膚體妙

一切愛染悉闕除

如理語義悉合集

最上一切諸所觀

願當得佛普成就

衆德清淨大吉祥

醜相童子說是伽陀發大願時。以佛神力現彰勝報。卽時童子極醜惡相隱而不現。轉成殊妙端嚴色相身如金色。自然忽有金色可愛嚴好衣服。從空而來被童子身。復有環釧璎珞等莊嚴具。又諸天子空中雨衆殊妙天花。所謂迦蘭膩迦花。優鉢羅花。瞻波迦花。鉢訶摩花。俱母陀花。曼陀羅花等。及天妙香。謂栴檀香。沈水香。恭俱摩香。多摩羅鉢多羅香。及抹香等。又復空中發大聲言。奇哉能於佛如來所種植淨施可愛種子。最勝牙衣現獲出生。是時空中所雨香花。廣大無數量積于膝。

如來最上二足膝

當來獲得妙色相

金光晃耀所莊嚴

身有旃檀妙香韻

一切見者適悅生

一切教養皆明了

遠離一切非義利

諸相莊嚴咸具足

慈心愛念諸衆生

諸妙珍財悉圓具

爾時毘婆尸如來卽出園中還復曠野佛遊止處。彼妙耳商主於自舍中忽謂妻言。我之有子今在何處。妻答夫言。童子一時來謂我言。欲往翁父園中。今未迴復。夫宜速往園中尋訪。或被童子自殞其命。夫主復言。何故我子致如是邪。妻復答言。子以醜陋加復貧困

飢渴所逼事至于茲。商主即時速詣園中尋求其子。到已乃見有一童子。妙相端嚴身如金色。其所被衣亦復金色。衆莊嚴具而爲莊嚴。人所瞻愛如天童子勝相光明。見已驚異。卽作是言。奇哉奇哉。具福之人能生此子。言已卽時謂童子言。汝是何人之子。童子答言。我是妙耳商主之子。商主卽時深自惟忖。今此童子豈非於我而戲耶。念已轉復心生疑惑。審細觀已。而復謂言。童子。汝應如實而說。的是何人之子。童子復言。仁今何故如是推求。如實言者我是妙耳商主之子。商主又言。奇哉童子。固相戲爾何至如斯。商主卽當審觀其事如實知已。又復謂言。童子所以然者。我子本來容儀醜惡。汝今狀貌殊妙端嚴。因何醜陋成端嚴相。是時童子開懷愴目。卽爲商主說佛陀曰。

我昔爲彼貧窮火
投樹攀彼極高枝
枝墜身傷苦侵逼
爾時迷悶不覺知
是時毘婆尸如來
以悲愍故大聖尊
佛身光明真金色
明顯猶初出焰金
蒙光照觸我支體
由是一切和悅生
飢渴煩惱衆苦集
由佛慈光照觸時
我見牟尼大聖尊
炎熾燒然逼我心
隨枝墜地欲殞命
僵仆于地息微存
於剎那間命將謝
觀已卽起悲感心
來降園中救度我
三十二相衆莊嚴
普遍照耀十方界
觸時旋復得清涼
無比甘露而灌注
一切不善居我身
我於剎那皆息滅
最勝吉祥妙光聚

由斯發我勇猛心
世尊最上大吉祥
復如電光遍十方
由是心生大歡喜
持以奉上佛世尊
迦蘭膩迦花有一
以佛神力住空中
彼時見已心歡悅
我以眞實清淨心
願我以此施佛因
捨醜陋相獲妙容
言已天降金色衣
身出優鉢羅花香
由此最上勝願力
如是多種妙相嚴
大雨無價妙衣飾
此衣俱時從我身
是時復有諸天衆
及彼清淨諸妙香
空中復言大奇妙
咸稱歸命佛世尊
今此所作皆勝善
一切見者和悅心
妙耳商主聞是佛陀已。卽時踊躍身毛喜豎。於須臾間發生淨信。合掌遙向毘婆尸如來恭敬頂禮。審諦觀視妙相童子已。作如是言。童子。今宜與父同復本舍。時妙相童子乃於其父起尊重心。卽時趨前而伸拜奉。作是白言。善來尊父。言已卽同還歸本舍。爾時帝

釋天主遍觀下界具知其事。卽作是念。此妙耳商主能於佛所善作佛事。豈應禁止殘破舍中。念已卽告毘首羯磨天子言。汝今宜往妙耳商主殘破舍中。化成殊妙清淨舍宅。四寶所成八重層級。是時毘首羯磨天子受教命已。於剎那間至滿度摩城商主之舍。化淨舍。殿以四寶。八柱棟樑層級次第高顯。妙好。戶牖軒窓垣牆具足。門置樓閣象牙莊嚴。如菴羅果。寶繩交絡垂珠花鬘。豎立幢幡周匝妙好。潔白嚴淨狀如月光。復如雲聚。綵綵間錯及有無數。金銀瑠璃水精瑪瑙。帝青大青等。諸妙寶而爲莊飾。四門各各置一金瓶。悉用滿盛八功德水。復有無數百千殊妙珍寶充滿其舍。時妙耳商主還至自舍。見是殊勝寶殿舍宅。見已驚異心生歡喜。其妻卽時心喜躍故。持金瓶水授其夫主而用盥洗。作是白言。仁者福力能招如是殊勝之事。此之最上寶殿舍宅由何置邪。妙耳商主加復踊躍最上喜悅。乃於毘婆尸如來發生廣大清淨信心。身毛喜豎。合掌遙向毘婆尸如來應供正等正覺。恭敬頂禮發如是言。佛是不可思議大如意寶。能爲無上最勝福田。作是言已。面日照恰如蓮花相。踊躍歡喜。說佛陀曰。

功德所成大福田
我植施種極纖微
我昔隨心行小施
子今妙寶所莊嚴
我昔舍中增憂苦
遠離一切過失等
現招勝報斯廣大
曾無最上施資緣
清淨舍宅從何至
無餘所有唯垣牆

今何明豁狀雲開	製白清淨如秋月
我昔舍中逼空缺	蟲鼠來還孔穴多
于今最上寶莊殿	窓牖煥明悉清淨
我昔舍中多穢汚	狐鳴犬吠衆惡聲
于今舍宇妙莊殿	諸寶滿盈從何至
我昔舍中蛇蟲滿	片衣破弊無所有
于今具有微妙衣	寶拂垂珠而可愛
昔舍火薰亡人骨	犬來齧齧惡增多
于今廣有妙香花	殊妙莊殿從何至
昔時貧悴深憂苦	泣淚如雨日常流
于今寶地淨無塵	遍灑旃檀妙香水
昔爲大火所焚燬	鷄棲門上穢汚流
于今殿以妙珠環	金寶色光從何至
昔居破舍門雙毀	空豁周圍無礙連
于今門戶水精殿	高廣妙好從何至
我昔久居殘破舍	傾危勢惡衆皆嫌
于今堂宇妙殿成	悉是摩尼衆寶柱
我昔貧窮苦逼迫	悲聲普聞於四方
于今鼓吹振洪音	筚篥妙響復清美
我昔舍中多雜惡	焚餘枯骨悉充盈
于今多種妙愛珍	寶聚莊殿充其內
往昔象牙寶殿具	塵散燒燻悉無餘
帝帝妙寶今復殿	周匝盡成水精舍
諸妙座具昔焚蕩	觸目俱無藉於地
于今種種妙莊殿	座具依次而周備
昔時藉地以爲座	穢汚諸物悉充盈
于今柔軟妙椅茵	處吉祥座而適悅
昔於難穢荆棘地	鋪草爲床而寢臥
于今柔軟兜羅綿	用作床敷深悅意

昔時焚毀多雜類	舍中穢氣廣充盈
于今殊妙衆香熏	滿室氤氳而可愛
昔時內外皆焚燻	誠哉破壤中破壤
于今種種妙珠珍	行列莊嚴深愛樂
昔居破舍踈復漏	鷄鳥來還糞穢多
于今廣大妙舍中	珠環垂布增殿好
昔時貧苦深逼迫	伸手號聲怖畏多
于今建立寶幢幡	清淨莊嚴極勝妙
頂禮如來大聖尊	爲福田師我歸敬
今起悲心來此中	救拔我出貧窮海
歸命世間最上尊	一切智號毘婆尸
今起悲心來此中	令我善得成就事
譬如天中廣勝殿	功德莊嚴不思議
今起悲心來此中	令我所居同彼勝
我今歸向三界師	高顯猶如積羅峯
我今居止此亦同	狀秋天月而皎潔
我念昔於此大城	極受貧窮諸困苦
由佛悲心來此中	獲大財富而最勝
我今種種方微小	旋招果利廣復深
佛於世間勝上尊	何人不伸供養事
妙耳商主說是伽陀已	於佛世尊益生淨信
乃作是念我佛世尊來降于此	令我獲得多
殊勝事我今宜應請佛世尊及聲聞衆	首於
自舍微伸供養作是念已	即時商主於毘婆
尸如來及聲聞衆	發生廣大尊重之心
迎請于舍備以百味淨妙飲食	於七日中虔伸供
養飯食事訖頂禮雙足	作是白言乃至盡
壽我以一切受用之具供給供養	當佛來應
商主供時他舍有一守田之人	於平旦時來

詣主家受食而還。於其中路聞佛世尊有大聖德。彼妙耳商主持一豆餅而用獻佛。即時獲得吉祥勝相。聞已即於近側問一優婆塞言：仁者。彼佛世尊具何等德神力。若斯優婆塞言：子今當知。佛世尊者功德巍巍不可度量。廣大最勝。我何能說。然今爲汝取要言之。汝應善聽。彼毘婆尸如來應供正等正覺。具足最上大丈夫相。清淨莊嚴色光晃耀。猶若金山。日月光明不能等比。是勇猛者。具善戒者。妙身相者。善語業者。寂靜心者。妙莊嚴者。善而目者。善所作者。善知法者。善忍辱者。善辯才者。善調伏者。善化他者。知律儀者。善柔順者。能知恩者。善觀喝者。寂諸根者。斷諸愛者。息瞋恚者。破癡暗者。開解脫者。立正法者。止非道者。示正道者。顯真實者。斷疑惑者。息煩惱者。破諸魔者。救世間者。真大法王。真實大士。世間大尊。大智慧幢。大勇利語。大福德藏。大法本源。大善導師。大法荷擔。大法聞持。大施福田。梵王帝釋恭敬供養。勝出世間利益衆生。一切最上。諸漏已盡。息苦邊際。是大阿羅漢。廣大明了一切法律自在無畏。諸論議中問答最勝。不爲一切過失染汚。開發一切勝妙之義。於諸色相戒行禪定精進智慧。雖復圓具無所取著。說法無礙。脫諸苦惱離諸戲論。爲他開示損益之法。大慈方便普施衆生。具淨勝解。以無上法開示調伏。爲大醫王善療衆病。具自然智三界特尊。身相教肅無量威光。少欲喜足知時知義。正智具足摧煩惱冤。息三毒

火八法不動。世間衆生極大苦惱。陷溺無智。大泥滓坑。普觀察已。佛以智力隨爲救度。佛於一切衆生起悲愍心。以自色相威力聖智。最上施作使令出離。佛爲世間解脫諸苦。諸驚怖者善爲安慰。一切沈溺生死泥者善爲提拔。一切炎熱燒煮心者善施清涼。憫念衆生普爲開發起精進行。佛於往昔無數百千生中。廣以飲食衣服座臥之具象馬車乘妻子奴婢頭目血肉割截支體種種行施。賢愚不等隨諸有相。佛於一切衆生起諸方便思惟利益。於一切時普觀世間。一切衆生老病死苦。愚迷動亂沈沒無依。若其現前若不現前。佛悲愍心普觀察已。悉安慰之。如諸佛說。若無布施持戒忍辱精進禪定智慧等諸功德。設經無數百千俱胝生中。終不能得無上寂靜大菩提果。所以然者。如來應供正等正覺勤修諸行。於一切衆生中最上最尊。具大名稱行安隱法。諸識圓明廣大精進。所發誓願畢竟無虛。破癡暗離諸過。具衆德寂靜心。調三業不染著諸根境。得自在無後有。具無量威德光。衆莊嚴大智藏。相清淨如滿月。天王龍王阿修羅王一切天衆。恭敬信奉禮拜讚歎。福壽圓滿仙中大仙。狀如金光初出其焰。法中自在法中最上。自度度他到於彼岸。一切上首爲衆所尊。如大龍王。解脫無畏爲天中天。善男子。如來應供正等正覺。具大功德最勝無量。以少言詞豈能讚歎。

金色童子因緣經卷第十一

金色童子因緣經卷第十二

西天譯經三藏胡敬大夫
試鴻臚卿傳梵大師賜紫
沙門臣法護等奉 詔譯
時優婆塞。復說伽陀曰
色相謙柔衆德具 圓成妙好普莊嚴
自捨如來一覺尊 餘無等比最上士
佛聖言說無與等 佛聰利智亦無等
佛聖解了復無同 佛大牟尼無比類
佛大法器無與等 佛勝妙樂亦無等
佛善調柔復無同 佛極尊勝無比類
佛爲大師無與等 佛爲世父亦無等
佛無善友復無同 佛爲親愛無比類
無我無怖無不伏 無染遠離於憒鬧
已超三有難難中 無怨無患常清淨
清淨善調殊妙相 念力具足大自在
普開衆生利益門 佛最勝上無等比
總略真實衆德聚 所說最勝如法儀
佛爲三界無上尊 汝應信受此功德

時守田人聞彼優婆塞說是如來勝功德已。發生淨信身毛喜豎。卽作是言。彼妙耳商主。以豆餅奉上毘婆尸如來。種植最上清淨施田。於剎那間商主。卽得離諸貧苦。仗佛神力以極少物淨心行施願力所資。以是勝因獲如意寶。今毘婆尸如來應供正等正覺。經俱胝那由多百千劫中。不得值遇極難得見。而佛世尊於百千劫中修成無上廣大最

勝利益衆生無量福行。隨起悲心。廣以方便救度衆生。生死煩惱毒蛇所蠶噬墮極苦。慈心愛念猶如親友。而我今者家無財物。雖久力營會無小畜。然以淨心將自守田所得之食。雖極微小持用奉上。又當發願。普願一切衆生皆得最上意願圓滿。彼守田人發是言時。毘婆尸如來應供正等正覺。卽以神力現住其前。時守田人以佛世尊威德殊特。昔未曾親。身相端嚴猶若金山。其光晃耀映蔽日月。見卽時發生最上廣大信樂。以清淨心持所有食。奉上世尊毘婆尸如來應供正等正覺清淨鉢中。施已加復極生淨信。頂禮佛足發大誓願。說伽陀曰

以此施佛所獲福 願我過於此生後
當起最上悲愍心 普觀衆生作利益
如佛所證無上道 如佛相好衆圓成
我當成佛亦復然 普獲一切無等法
如佛宣說於正法 如佛成就一切智
我當得果亦復然 具一切智善說法
如佛降伏魔軍已 善轉清淨大法輪
我當得果事還同 降伏魔軍宣正法
備於生死大海中 自度度他皆出離
我當亦度諸衆生 出離同歸無上道
爾時毘婆尸如來應供正等正覺。卽發甚深廣上雲吼音聲。爲守田人而授記言。善男子。汝於來世當得作佛號一切義成。爲三界師具大威德。以勝上力降伏魔軍。如佛所行施作佛事。時毘婆尸如來爲守田人授阿耨多羅三藐三菩提記已。還復本處

彼滿度摩城一切人衆，普聞其事，乃至國王聞是事已，念守田人善根力故，王乃嚴整軍，勅來詣守田人所，發信重心，殷以寶象上安其座，勅令彼人而乘于象，同復王宮授王半位。時守田人即白王言，如王之命非臣所欲，如臣志樂願求出家淨修梵行。其王即時勅從志願，王乃復宮，時守田人即於毘婆尸佛法中求佛出家，乃至盡壽修持梵行，其後命終生化樂天，乃至最後彼妙相童子，以具勝德故衆共冊立，如王法儀統臨王位。經六萬歲正法治化，謝世之後生兜率天。爾時尊者阿難告阿闍世王言，大王，於汝意云何，彼毘婆尸佛法中妙相王者，豈異人乎，即此金色苾芻是。其王昔見毘婆尸如來，以貧窮故脫身所被一小衣片而用施佛，施已即發廣大誓願，由斯善業於天人中受勝妙樂，處處所生身皆金色，有金色衣自然覆體，生時天雨衆妙天花，乃至于今具大福德，身有妙衣旋脫旋生，具諸勝利，彼時妙耳商主者，即今日照商主是。彼時妙耳商主之妻，即今日照商主妻是。彼時女使者，即今迦尸孫那利童女是。彼時家童者，即今勇戾大臣是。爾時阿闍世王，復白尊者阿難言，此金色苾芻復造何業，昔無過咎，爲人虛妄構以染緣，置鐵叉上將刑其命，又復何因旋即出家證阿羅漢果，尊者答言，大王，過去世中有佛出世，名爲妙月如來，應供正遍知，明行足善逝，世間解無上士，調御丈夫，天人師佛世尊，是時有一國，城外有僧寺衆所棲止，中一苾

芻善說法要，是時城中諸婆羅門及長者等皆來聽法，利養供給咸共臻集，乃至其後復有苾芻，名曰無勝，來止此寺，加復明利而善說法，辯才無礙，言詞流澤，音聲清美，時諸人衆咸悉來詣無勝苾芻之所聽受說法，其所演說初中後善文義深遠，純一清白梵行之相，是時四遠人衆聞已信慕，飲食衣服座臥之具，病緣醫藥皆悉供給，而彼先來說法苾芻所獲利養由斯間絕，是時說法苾芻即自思惟，今無勝苾芻同止于此，於我利養必當間絕，又復由此利養絕故，彼多聞智者及諸信士，豈非於我不尊敬邪，乃生怖畏，念已即時虛構方計用遮其事，故往召一婆羅門童女，使其來還娶起染緣，誘訕於彼無勝苾芻，是時童女如命而行，其後一日彼說法苾芻與諸苾芻共會，僧房門首如常語論，童女忽來而謂衆曰，汝出家人中豈有非梵行邪，所以然者，被無勝苾芻，向者於我逼以染緣，梵行人中此非道理，時諸苾芻聞已掩耳，謂童女言，莫作是說，勿使他人聞此惡言，唯說法苾芻出不善語，謗彼無勝苾芻，謂言，如實不善所作，乃至其後展轉聞于無勝苾芻，彼人聞已即作是言，彼說法苾芻何故於我發是語邪，言已即詣彼苾芻所，到已謂言，我於尊者無所觸觸，何出惡言固相毀毀，時說法苾芻轉起志心，復出惡言增加呵毀，謂言，汝有此罪後當應受鐵叉之苦，時無勝苾芻聞已自念，如斯行業壞修行法，知是事已即自收舉衣鉢受用出離其寺，詣一樹下

隨意棲止，是時四衆見已，即同奔逐勸誘欲令迴復，竟不從命，時說法苾芻後自惟忖，我今所作誠爲不善，以利養因起惡趣業，如是審思心極追悔，我應詣彼求其懺罪，念已即時速出其寺，訪尋尊者無勝苾芻，深自毀責，滿目淚流，猶如稚童啼哀莫止，是時無數百千諸婆羅門長者等衆咸觀是事，到已即時前詣無勝苾芻頂禮雙足，作是白言，尊者我今懺罪願登忍可，我如稚童，我如愚夫，我不明了，貪利養故造不善業，以虛妄緣出不善語，誘訕尊者深爲罪咎深爲罪咎，尊悲心願垂忍可，無勝苾芻答言，大德，我已忍可我今但爲心厭憊闍，極止樹下跏趺安坐，端身正念修寂靜行，說是語已，時無勝苾芻發生最上厭離之心，靜念世間誠堪驚懼，還流謝滅諸行不停，五衆循環生死流轉，乃至帝釋諸天供養稱讚皆非究竟，念已即時兩翼騰狀如鵝王，高舉空中清淨潔白，一切大衆咸悉瞻視，發生最上淨信之心，即於空中現諸神變，時說法苾芻見是事已，即作是言，苦哉我今云何於此大仙聖者而與譏毀，言已悶絕僵仆于地，是時妙月如來應供正等正覺，知是事已，起悲愍心念此苾芻，無令嘔血而致命終，即運神力來現其前，而佛世尊乃舒清淨綉鞞白福相手，爲彼苾芻摩觸頭頂善安慰之，而彼苾芻佛手觸時，還得本心即獲輕安，苾芻旋起乃於佛前請誠懺悔，爾時妙月如來普爲大衆說伽陀曰

士夫處世間 口出惡言詞

其利刀斧 斷割於自身

應讚而起謗 應謗而起讚

惡語山口生 所出自不覺

起惡心初小 如博奕輸財

此中大惡興 謂謗阿羅漢

心起毀謗因 衆生墮惡趣

心起清淨因 衆生往善趣

爾時妙月如來廣爲因衆宣說妙法。示教利

事已。還復本處。

復次尊者阿難告阿闍世王言。大王。於汝意

云何。彼時說法甚獨者豈異人乎。即此金色

莖樹是。昔於無勝甚獨之所起虛妄緣惡言

謗訕得果報人。由是業報五百生中墮大地

獄。一一獄中受苦報盡。復五百生墮餓鬼趣。

復五百生墮畜生趣。彼彼報盡後五百生得

生人間。一一生中本每犯罪。爲人虛妄構以

染緣。登鐵又上受大苦惱。乃至于今惡業報

盡最後爲彼勇良大臣。狂執罪染置鐵又上。

我以神力救令得脫。大王。是人由斯罪業故

招苦果。昔以善根於妙月如來法中淨信出家

修持梵行。由斯善業於今釋迦如來法中清

淨出家。斷諸煩惱證阿羅漢果。是故大王。世

間衆生事自受苦。不應於他起謗訕心。自怖

惡名不應令他亦招惡報。若自受樂即當分

與他人樂事。尊者阿難說是法時。有無數百

千衆生獲大勝利。或有證得須陀洹果者。或

得斯陀含果者。或得阿那含果者。或得阿羅

漢果者。或發阿耨多羅三藐三菩提心者。或

發聲聞菩提心者。或發歸向心受近事戒者

又復會中有但知佛可信知法可歸知僧可奉

者

爾時日照商主即於會中右膝著地。肅恭合

掌前白尊者阿難言。尊者。我昔曾發願言。欲

於自舍延請世尊及甚獨衆。備以飲食徵伸

供養。一一甚獨各以價值百千上妙之衣而

用奉施。苦哉甚獨今佛世尊已入涅槃。我今

至誠請尊者等請甚獨衆。舍中供養。尊者告

言。善哉商主。隨汝所願。我常同彼盡闍浮

提所有一切釋迦如來聲聞弟子咸悉來集赴

汝所請。是時日照商主滿其所願心大歡喜。

即時嚴潔園城內外。除去一切土石沙礫。豎

立幢幡。燭處遍灑旛檀香水。垂諸花綵衆寶

嚴飾。燒衆名香散諸妙花。如是殊特廣嚴布

已。備設種種清淨最上香美飲食。至明且時

施設妙好茵褥床座。間布清淨妙香水瓶。食

時將至。遣人奉白尊者阿難。飯食已辦願尊

降赴。是時尊者阿難即以神力踊身空中。放

金色光普徧照耀此瞻部洲。空中自然鳴擊

乾鼓。振發大聲出如是言。所有世尊一切聲

聞大衆其得通者。各各以自神力來赴所請。

諸凡夫衆假以尊者阿難神力。亦悉來赴。是

時一切聲聞衆等聞乾鼓中所出言已。各從

彼彼所住方處。謂切利天及大雪山大野山

摩羅山仗彌羅山香醉山妙高山持雙山持軸

山彌民陀羅山。并諸闍林樹下州城河池。及

彼大海仙人住處。乃至路傍空舍棄屍林等。

如是等處大甚獨衆從三摩地起。於剎那間

各踊空中。如阿輪迦花。青黃赤白彩雲遍覆。

自空徐來入王舍大城於剎那間內外充滿。

三俱胝數。其類有三。一者滿蓋衆。二者有

學衆。三者凡夫善衆。是時尊者阿難及諸大

衆既至會已。上中下位依次而坐。時日照商

主普遍觀察衆坐已定。即以最上清淨飲食

自手持奉。尊者阿難及諸大衆飯食已訖。各

離座。商主即時復以價值百千上妙三衣。

而欲奉施尊者等衆。發清淨心瞻仰之際。時

金色莖樹知其父意。卽作是言。我今爲父助

行施法。言已於剎那間卽脫自身所被金色

三衣。次第奉施彼尊者等三俱胝衆。旋脫旋

生衣無竭盡。是時空中百千天衆俱發聲言。

奇哉奇哉。甚爲希有。空中復奏種種天樂。兩

衆天花。爾時諸方來會一切大衆。國主阿闍

世王等。宮嬪眷屬臣佐吏民。舉熙怡目見是

事已。咸悉歎言。善哉善哉。甚爲希有。又復

三讚是言。奇哉植福果報殊勝。奇哉諸福有

大力能。奇哉布施深固福田。是故應知。若

植施種勝報不虛。諸有智者審觀。如是福果

報事。其誰不植清淨福田。如是言已。無數

百千人衆合掌頂禮。俱發聲言。南無佛陀耶。

爾時尊者阿難普爲大衆廣說布施清淨之

法。日照商主卽從座起。右膝著地向尊者阿

難。合掌頂禮三白是言。尊者。我今獲觀如

是勝相。非父非母非王非天非親屬朋友非

沙門婆羅門所能施作。唯尊者悲心善救拔

我。如我昔日以恩愛心泣淚如海。尊者神力

枯涸愛源。作是言已。脫伽陀曰

尊者已離生老死 天上人中皆供養

千生難得見虛尊 今見無虛勝果利

時尊者阿難廣爲一切諸來會衆。如應說法

示敬利喜。作佛事已。會中無數百千人。及

王會城一切大衆。咸發淨心歸命頂禮。作如

是言。我等今者各獲善利。言已。即時從座而

起。出離會中。

金色童子因緣經卷第十二